


GENEALOGY COLLECTION

PUBLIC LIBRARY
FORT WAYNE & ALLEN CO., IND.



GEN

ALLEN COUNTY PUBLIC LIBRARY



3 1833 01266 3800

GENEALOGY

929.102

P92HO

V.24



Digitized by the Internet Archive
in 2013



THE HOME MISSION MONTHLY

AN ILLUSTRATED MAGAZINE

INDEX TO VOLUME XXIV

NOVEMBER, 1909, TO OCTOBER, 1910

EDITED BY MRS. DELOS E. FINKS



WOMAN'S BOARD OF HOME MISSIONS OF
THE PRESBYTERIAN CHURCH IN AMERICA

NEW YORK

INDEX TO VOLUME XXIV

	PAGE		PAGE
Alaska—		Foreigners—Continued.	
Argument at the Anvil.....	177	New Italian Work in Cincinnati.....	
As We See It.....	187	Old Country Habits in America.....	
Bibliography	191	Our Workers Among Foreigners.....	
Eskimo Life at Point Barrow.....	182	Recommendations Adopted Regarding	
Eskimo Primer	229	Foreigners	
First Attempts in Cottage Building,		Thriving Bohemian Work in Chicago..	
St. Lawrence Island	231	Two-Fold Effect	
Good News from the Arctic.....	253	Whence They Come	
Good Record at Klinquan	190	Whither They Go	
Hospital Work at Haines.....	185	Work Among Italians in Detroit.....	
Klawock Festivities	191		
Native Alaskans Not Idlers.....	184	Freedmen—	
Native To-day	175	Attainments of the Colored Race in the	
St. Lawrence Island Eskimos.....	188	United States Since 1865.....	
Sheldon Jackson School	151, 232	Domestic Science Training	
Sitka: Alaska's Centralized Work.....	179	Direct from the Field.....	
Sitka Breezes	117	Fitting Into Corners	
Sitka Builders	118, 178, 207, 244, 273	Freedmen's Foreword	
Sitka School	206	Freedmen's Schools	
Subsistence: Klawock, Howkan and		From the Desk of the Freedmen's Sec-	
Klinquan Face the Question.....	181	retary	
Workers Supported by the Woman's		Handicaps of a Race.....	
Board	191	Industrial Versus Intellectual Training	
Year at Kluckwan	190	In Memoriam: Charlotte S. LeBaron.	
Annual Address of the President.....	200	News and Notes	
Annual Meeting Notice	147, 170	Our Freedmen Field and Its Work....	
Annual Report of the Secretary.....	209	Pioneer Workers for Freedmen: Mrs.	
Annual Report of the Treasurer.....	220	C. E. Coulter, Mrs. S. J. Neil.....	
Box Department	193	"Raise Up Friends for Us".....	
Congratulatory	199	Report of Freedmen's Department....	
Conservation of Forces	258	Representative Types of Leaders....	
Cuba—		"What Shall I Do?" "This Will I Do"	
Bibliography	171	From the Secretary's Desk....71, 96, 119,	
Cuba and the Cubans.....	157	168, 192,	
Cuba	236	Giving—	
Havana, Cuba	167	Closing of the Treasurer's Books.....	
Sancti Spiritus, Cuba	165	From Hampton to Sitka.....	
Spiritual Problems in the Tropics....	158	Home Mission Appeal	
Stations and Teachers in Porto Rico		Message from the Treasury Depart-	
and Cuba	167	ment	
Deaconess Movement	255	Study for the Last Quarter of the Fis-	
Devotional—		cal Year	
Back to Galilee	218	Value of a Dollar	
Devotional Service	208	Home Again	
Serving with Joyousness	118	Home Mission Monthly Sitka Builders....	
The Fever Left Her.....	109	207, 118, 178, 244,	
Editorial Notes	1, 25, 49, 77, 101, 125, 149, 173, 197, 225, 249, 273	Home Mission Topics for 1911.....	
Election of Officers	219	Hymn—Land of Lands	
Foreigners—		Indian—	
Bibliography	75	After Thirty Years	
Changing Habits	64	Among the Wild Navajos.....	
Children's Garden in Bloom Again... 58		An Interested Visitor	
Close to the Heart of Little Italy.....	52	Bibliography	
Ellis Island's Welcome	65	Cherokees of Oklahoma	
Foreign Life in America.....	54	Claim of the American Indian.....	
Foreigners in Montclair	60	Critical Period for the Sioux.....	
Foreigner in Our Midst, The.....	227	Encampment of Christian Indians....	
Forerunner of the New Town in Wis-		Hoopa, California	
consin	57	Indian a Human Being.....	
Influence of Immigrants Upon America		Indian of Early Days.....	
64		Indian Woman of California.....	
Italian Children's Tent Meeting.....	63	Light in the Desert.....	
Kindergarten Work at Olivet Church,		Making Citizens of the Indians.....	
Chicago	66	Martyrs of Walhalla	
Lesson of the Culm Bank.....	59	Modern Indian Girl	
Little Sicily	251	Neah Bay Indians	
Making Fine Records	69	Nez Perce Characteristics	
		Old and New at Wolf Point.....	
		Old and New Indian Marriage.....	

INDEX TO VOLUME XXIV—CONTINUED

Indian—Continued.	PAGE	Mountaineers—Continued.	PAGE
On the Kickapoo Reservation.....	94	Reading Music at Sight	44
On the Omaha Reservation.....	95	Runaway Fever, An Old Disease with a New Name	44
Saving the Papago Indians.....	236	School House on the Mountain Top... 237	
Stations and Teachers Among Indians.	96	Stations and Workers	45
Tucson Training School	92	The Doolittles' Garden	31
Vesper Service	238	True Standard of Success.....	33
With the Navajos	81	Vesper Service	238
Life Members	47, 269	When Opportunity Comes Late.....	36
Literature—		Northfield Summer Conference	123
Acceptable Aids	148	North Pacific Board	147
Annuals	22	Onward All!	262
How to Plan a Literature Meeting....	267	Our Reading a Source of Enthusiasm....	105
Literature Meeting	18	Over Sea and Land.....	215
Message to Secretaries of Literature..	99	Plans and Methods—	
Newly Printed Tools	75	Calendar	122
Periodicals for Missionaries	19	Colorado Plan	122
"Pioneers" Program	22	District Meetings	194
Presbyterial Apportionment Plan	21	Gaining Members	266
Remonstrance	21	Increasing Membership	123
Seed-Time	214	Largely Successful, Though a Small Society	122
Useful Aids	123	Nuggets in the Rough.....	268
What Shall We Do This Year?.....	263	Oshkosh Plan	17
Memorial—		Tool Chest	75
Charlotte S. Le Baron.....	144	Pledge Card for Student Volunteers.....	247
Hannah H. Vedder	171	Porto Rico—	
Mrs. Ladd	73	Aguadilla, Porto Rico	163
Mrs. Anna R. Eaton.....	295	Bibliography	171
Mexicans—		Festival of Candalaria, and Carnival..	163
Advantages of Isolated Districts.....	12	Healing of Porto Rico.....	254
Allison School	10	Medical Missions as an Answer to the Spiritual Problem of the Tropics... 161	
Emergency Fund	14	Native Nurses in Medical Missions... 162	
Embuda Plaza	13	On Closer Acquaintance	231
Fifteenth Century Survival	204	Other Notes	167
From a Vassar College Instructor.....	237	Our Opportunity in Lares.....	166
Los Angeles School for Girls.....	14	Porto Rico Impressions	152
Menaul School, Albuquerque	7	Porto Rico Through American Eyes... 159	
Mission School in a Mexican Plaza... 7		San German, Porto Rico.....	167
New and Expanding Enterprise.....	16	Stations and Teachers in Porto Rico and Cuba	167
New Mexico—Location, Climate and Products	4	Presbyterial and Synodical Items.....	
Opportunities for Mexicans	5	21, 47, 73, 123, 147, 194, 296	
Shall We Ring the Bells?.....	9	Programs	21, 46, 73, 98, 121, 146, 170, 194, 246, 272, 295
Stations and Workers	15	Receipts	24, 48, 76, 100, 124, 148, 172, 196, 224, 248, 272, 296
The "Why?" of Mission Schools.....	15	Resolutions	215
Vesper Service	238	Rest for Missionaries	208
Mormons—		Side Lights in Current Magazine Articles. 147, 247	
After Nine Years 36012.....	287	Study Classes—	
Best Weapon	287	Advance in the Antilles.....	294
Early Versus Latter-Day Saints.....	285	Help for Study Classes.....	72
Incidents on the Mormon Field.....	288	Organization and Leadership of Study Classes	114
Mormonism To-day	276	Our Reading, a Source of Enthusiasm. 105	
Mormon Missions in the United States.	284	Study Classes	246, 265
Recurring Question	277	Summer Schools for Missions.....	195, 224, 246, 295
Seeing New Jersey Academy.....	279	Synodical Growth	241
Stations and Teachers	287	What is That in Thine Hand?	257
Surf Line	275	Young People's Department Notes.....	20, 45, 71, 97, 120, 169, 193, 243, 270, 294
Three Lessons from Mormonism.....	283	Young People's Department, Report of... 221	
What I saw in Utah.....	286	Young Woman at Work.....	103
Mountaineers—			
Asheville Farm School	42		
Bibliography	47		
Far-Reaching Results	37		
Helping Where Help Counts.....	28		
In American Highlands	34		
Laura Sunderland School	38		
Mountain Schools Here and There....	43		
Need of Christian Education.....	39		
Newly Acquired Dignity	44		
Prosperity at Bell Institute.....	42		

INDEX TO VOLUME XXIV—CONTINUED

ILLUSTRATIONS

	PAGE		PAGE
Alaska—		Indian—Continued.	
All Alaska Born, Children of Rev. and Mrs. Falconer	190	Prize winning Babies at Navajo Fair	82
Bible Training Class, Sitka Training School	181	Sioux Indian Pupils at Good Will....	87
Entrance to Presbyterian Hospital, Haines, Alaska	186	Son of a Tucson Graduate.....	92
Eskimos at Gambell, St. Lawrence Island	105	"Ten Little Injun Boys".....	93
Falls of Indian River.....	178	Wee Modern Indian Maid of the Omahas	95
Framework of a House, St. Lawrence Island	188	Mexican—	
Native Basketry	175	A Happy Burro, the Pet of the Allison School	10
Sitka Training School Girls Out for a Walk	176	Bird's-Eye View of Embuda.....	13
Teachers and Boys of Sitka Training School at Work on the New Power Ditch	179	Facing a New Citizenship.....	6
Thomas Cook, a Native Elder, and His Family	187	Grinding Corn Between Two Stones..	204
Verstovian Literary Society, Sitka Training School	180	Homeward Bound	11
Water Front, Wrangell, Alaska.....	184, 185	"Menaul" Boys, Preparing to Entertain Guests	8
Way Water is Brought to Houses at Gambell, St. Lawrence Island	189	Prepared for Usefulness.....	6
Woman's Work at Gambell, Splitting a Walrus Skin	189	Pupils Coming to Enter Allison School ..	11
Younger Boys of Sitka Training School	177	Pupils of the Ocate School.....	6
Annual Meeting by the Sea.....	197	San Pablo, Colorado, Mission House..	12
Boardwalk at Atlantic City.....	205	Taos (El Prado) Mission School and Teacher's Home	4
Entrance to Steel Pier, Headquarters of General Assembly at Atlantic City..	210	Tierra Amarilla Mission School.....	17
Foreigners—		Mormon—	
Arriving at Ellis Island	55	Honeyman Hall	280
Day's Outing	53	Mormon Temple, Manti, Utah.....	286
In a Wisconsin Logging Camp.....	56	New Jersey Academy.....	279, 281
Initiating a New Comer in Camp.....	58	Presbyterian Church, Logan, Utah....	277
Italian Children's Tent Meeting.....	63	Three Good Friends of Westminster College	285
Italian Mission, Bristol, Pa.....	111	Trestle Carrying Box Flume	282
Italian Presbyterian Mission, Germantown, Pa.	252	Mountaineer—	
Italians in Philadelphia	112	In the Heart of the Mountains.....	264
Just Arrived	54	Just Waiting a Chance.....	30
Portable Chapel of the Montclair Mission	60	Pattie C. Stockdale Memorial Chapel.	43
Saved to Save Others.....	61	Pease House Girls, Asheville, N. C....	36
Typical Logging Camp	57	Pease House Pupil	29
Freedmen—		Physical Culture Class, Asheville Home Industrial	35
Baby of a Haines School Graduate....	131	Promising Material	28
Faith Hall, Albion Academy.....	142	Untouched by Opportunity	115
Haines Normal and Industrial Institute	130	We're Glad a School and Teachers Have Come to Us.....	112
Haines School Graduating Class, 1909.	132	Westminster Church and Teachers' Home, Manchester, Ky.	40
Initial Letter	140	Music Hall in Which the Meetings of Assembly Were Held	211
Mary Holmes Seminary	138	Porto Rico—	
Swift Memorial, Boys' Building.....	143	Automobile Party en Route.....	156
Indian—		Cane Fields of Porto Rico.....	159
All Ready for the March to School....	113	Cuban Milk Seller	158
As Some of Them Live Now.....	88	Gleaming Lake-like Tobacco Fields..	153
As They Used to Live.....	89	Harbor of San Juan, from Port San Christobal	255
Band at Indian Training School, Tucson, Arizona	113	Lachofa, a Fine Melon-like Fruit....	154
Children from Progressive Indian Family	95	Native Nurses	163
Ekhibit at Navajo Fair, Shiprock Agency	81	Nearly All the Surface of Porto Rico is Rolling or Hilly	153
Former Pupil of Our Tucson School..	116	On the Way to Market.....	154
General View of New Tucson Training School Buildings	93	Over These Splendid Roads We Sped..	152
Graduating Class, Tucson Training School	85	Palm-thatched Shacks of Aguadilla, Porto Rico	155
In the Desert	79	Palace of the Governor General, San Juan, Porto Rico	254
Makeh Indian Woman of Neah Bay, Washington	108	Sunday Morning Street Scene, San German	161
Mission School, Wolf Point, Montana.	91	The Teachers' Home, Guines.....	165
Navajo Children	259	Tiny Mountaineer	29
Nez Perce Graduates at Carlisle, Pa..	86	Under the Laurel Trees, Sancti Spiritus	165
		Waiting for Medicine in the Dispensary, San Juan Hospital.....	161
		Portraits—	
		H. L. McCrorey	129
		Lucy Laney	129
		Mary Jackson	129
		Mrs. C. E. Coulter.....	135
		Mrs. S. J. Neil.....	136

HOME MISSION MONTHLY

VOL. XXIV

NOVEMBER, 1909

No. 1

EDITORIAL NOTES



HE coming of Miss Julia Fraser to the Woman's Home Board headquarters is a happy tie between the two coast extremes, the Pacific and the Atlantic.

At the charming farewell reception given her by the California women, as she left San Francisco to assume her new duties as Corresponding Secretary of the Woman's Board, Dr. Robert McKenzie bade her carefully mark the boundary lines of the States as she journeyed eastward to New York, saying that she would never see those lines again, for as she now takes a national place, from henceforth each State will be equally near and equally remote—no North, no South, no East, no West. And, verily, all will gladly claim her.

✠

"INCREASED effort for New Mexico!" Why? Because the Church must now not only care for the natives and Spanish-speaking people, but Americans are rapidly swelling the population in new towns. Mr. Ross, our Superintendent at Menaul School, mentions one county that three years ago had a total population of fifteen hundred and this same county now has seven thousand five hundred children of school age—"an enormous increase, and all Americans." Here is a new frontier to be helped into shape.

✠

THE Anglo-Saxon race has been none too swift in learning how to intelligently care for physical health and sanitation, and it is not strange that our Mexican people have need of much enlightenment on these points. When small-pox or diphtheria breaks out, or other contagious disease, it usually sweeps through the whole community without hindrance, as, for instance, when scarlet fever appeared last January in a New Mexican plaza where is located one of our mission schools. In vain was quarantine attempted; not to show sympathy by one's presence in the

sick room was unthinkable. "As is the custom here," wrote our missionary, "the sick room was crowded with visitors day after day, sitting around the room with black shawls over their heads. There was a wake for each death and all night the house was crowded with relatives and friends from all over town, although they had been warned by a few of the more intelligent class and by the priest himself that by so doing they would carry the disease to their own homes and to others. Children will have to be educated before they will be willing to accept intelligent theories regarding health and disease in place of old traditions and superstitions."

✠

So far from it being the case that there is a lessening need for the mission school in New Mexico, the call becomes more and more pressing. The assertion of those who are on the ground is that we have never begun to meet the need. Even in places where mission schools have been established for some years there has very rarely been a sufficient force of workers to do the work as it should have been done.

✠

FRESH from the press of our Cherokee Indian Mission, Marble City, Oklahoma, comes "Old Dwight, the Historic Cherokee Mission." This attractive booklet sets forth the story of the mission to the Cherokees from the days of earliest adventure to this present year. We read of Gideon Blackburn, son of a pioneer family of Virginia, who afterward removed to Tennessee, grew up to the ministry under frontier conditions and at length realized his haunting desire that "something be done" for the red men, who were harassing the whites and who in turn were being despoiled of their lands and well established homes by the settlers. Under his devoted labors, and those who followed him, we see barbarism giving place to civilization and the war-whoop to songs of praise.

THEN came the somber experience of the crowding out of this people into Arkansas, and later the forced removal of the eastern Cherokees into Indian Territory. The missionaries followed them, first into Arkansas, suffering much from hardship and sickness, and the early records of the Mission Board bear this comment: "These brethren have certainly had a harder service, so far as bodily pain, fatigue, and exposure to danger and death are concerned, than any other missionaries employed by the Board." Conditions improved, however, though there was still much of deprivation and inconvenience. When the supply of nails for their building ran out, for instance, a messenger was sent two hundred miles up the river to the Osage Mission to borrow some.

✠

INTO Indian Territory, when the Cherokees were thrust out into that then undesired land, the missionaries followed; and yet again was the work interrupted by the Civil War, the mission grounds laid waste and the buildings left desolate.

The "better things" in store for this station began in 1884, when the Woman's Home Board undertook to open the doors of this school once more for the Cherokee children. But the little booklet in which the whole story is told may be had from our Literature Department as listed elsewhere in these pages.

✠

THE passing of old customs is becoming apparent in New Mexico. Miss Craig says of her section that not only are goats and horses that used to take such a prominent part in the threshing of grain being superseded by the threshing machine, the scythe by the mowing machine, and the cradle and the sickle by the reaper, but the plains are more and more fenced in, mud roofs are beginning to give place to those of better sort, and the young people who marry now seek a home of their own—even if but two rooms—where they can begin to keep house alone.

✠

TRULY the march of progress has set in in New Mexico—not with sweeping strides in all parts, for some sections have not felt the impulse even yet, and changes come slowly where American settlers have not appeared. While there are Mexican far-

mers who still cut their grain with the old "reap hook" and tramp it out with ponies and goats, while grinding is still done by rubbing two stones together with the grains between, yet the binder and thresher are now at work and in all the larger towns, as Albuquerque, steam or electric mills do the work of grinding for the country round about. "But think of going ninety miles to mill!" says Mr. Ross.

✠

NOTWITHSTANDING all the changes that have taken place in New Mexico, a vast number of people are still unreached. We must remember that there are in our country some 300,000 Spanish-speaking people. Dr. H. C. Thompson, formerly instructor in the Bible Training School for natives in our Albuquerque mission, says: "Perhaps you do not know how much of a foreign country and people we have in New Mexico. I went out about one hundred and fifty miles to visit among the people, and was there some two weeks and did not see the face of an American or hear the voice of any who spoke English. Many of the people are of splendid character. The principal of Menaul School had some six thousand dollars to collect as tuition. Did he have much difficulty in collecting it? He had some difficulty in getting the last thirty dollars, but all the rest was cheerfully paid in; they are an honorable people."

✠

ENTERTAINING the Presbytery—that was what our little plaza mission of Chimayo undertook last spring, and they did it well. "Presbytery cheered and helped us and I think that we helped Presbytery a little too. We didn't starve them, at least." Everybody was most kind, Protestant and Catholic alike opening wide the door of hospitality.

✠

LAST April, on the night of the thirteenth, the mission property at Point Barrow was destroyed by fire. So remote is this far northern mission of the Arctic that word did not reach the Board until the middle of September—though the message came as soon as possible. Dr. Marsh's letters will not fail in interest to all.

Dr. Marsh's first letter tells the story of the fire:

Before you get this letter you will have received my telegram telling of the loss of the Mission property by fire. I was down on the

coast on a medical trip to Icy Cape. Mrs. Marsh was awakened about 1.30 a. m. by a native who saw smoke coming out from the roof on all sides, and ran over to wake up the children and Mrs. Marsh. As this was the first fire the natives ever saw but little was saved. Mr. Hawksworth, the Government teacher, arrived very soon, but, as he could talk no Eskimo, he could do little in directing the natives.

I had with me the more important surgical instruments, so they were saved, but all the stock bottles of medicine were burned. But the loss which seems to me the worst of all was the church record. I had a private book in which was recorded all the clerical work I had done, just to have a duplicate in case of loss, but this duplicate went with the other. Our own private loss included all our civilized clothes, furs enough for our clothes next year, microscope, stereopticon, drugs, instruments, medical library. Really the bed clothes and mattresses were all that was saved to go over to the school-house. I kept six months' provisions in the storehouse for an occasion like this, and as the first six months was up just before I started for Icy Cape, I had brought the second half to the house just in time to go with the rest.

Like all other fires, this one had its funny side. The boy who came down the coast to bring me the news told me with great pride that the two ten-gallon fire extinguishers and the bell were saved, and they almost got the flagpole down, but in the hurry it was broken. Perhaps it occurs to you that the time spent in getting these things out might better have been spent in getting out drugs and food; but such is the way at fires. When Mrs. Marsh was awakened she went into the church to see if anything could be done to save the building, but the junction of the two buildings was all a mass of flames in a place where nothing could be done at all.

We are using the schoolroom for church services and, as all the men are out on the ice whaling now, I have had no opportunity to talk to them about a new church. I have said to the one elder who is not able to be out on the ice, that I thought that if the people would build a church the Board would see that a house was built for the missionary. He said that every church member ought to give one good fox skin at least and more if he could. If they will do this, in the next few years it would make from one thousand to fifteen hundred dollars for a starter.

We are thinking out plans for a dwelling house, which we will send to you later.

Barrow, Alaska, Aug. 1, '09

I am sending you my ideas concerning plans for a new house. It may seem a little large to you, but I think that the work demands a house such as I have planned, if it is possible.

The office I have called a front room, but we want a place where the people can have a reading room, and I want double doors to the sitting room for our young people to have social gatherings. They are getting very civilized and enjoy the same things our young people do at home. I have called the big room upstairs a ward, in the belief that the Government will

not have a hospital. I think that the outside of heavy duck will be cheaper than wood and much warmer in a blizzard.

About a church building: the people have agreed to give, each, one fox skin toward it. Of course, that many skins will not be caught this year, but they will have the skins within a couple of years if conditions do not wonderfully change. I have already twenty-six skins, the money from which I will have forwarded to you from Seattle. Two families each gave a bear skin for the church instead of each member a fox skin.

From the money sent you from the sale of the whalebone, will you please send me thirty copies of the New Illuminated Bible, Edition de Luxe, published by the American Bible Union, Philadelphia? This number is for the Ootkia-vik Church and eleven copies are from the Nu-wuk money. This will give each house in the two villages a Bible, that even those who cannot read will enjoy. I gave a copy of this edition to one of the elders five years ago and he has carried it with him every move he has made, and the people go to him all the time to have him explain to them the pictures.

I wrote to you to order for me a tent of a special make. If you have not yet done it, will you please not do so. I can get along without it, although I would like it. The reason I can do without it is that we do need other things for the work and this leads to a request I want to make. Perhaps some good people on reading that we lost all our things in the fire will write to you to know what they can send us that will be of use. Will you please tell them that we will be able to get along ourselves, but we do need things for the work. Mr. Spriggs and I have both been making translations into Eskimo, but there is not enough call for such work to warrant printing, but the calls have reached such proportions that my thought has been that with a Neo-style or Edison rotary mimeograph, I could make good copies for all the people. I have thought so much about it that if no one wants to give an outfit like that for the use of the Mission, then in place of the tent for my own use, will you please send me whichever in your opinion is the better, with the necessary stencil paper and the paper to print on, and pay for it out of my salary?

As to the size of the church building—I must leave that to you to figure out. I do think that the people have reached a stage now where they ought to have a place in which to worship, where they are not all huddled together on the floor, or on drygoods boxes and the tops of old school desks. I think we ought to have a room that will contain two hundred and fifty chairs.

An eight-foot wall will be enough, and there ought to be some provision for a sliding or folding partition, to save coal, for prayer meetings and C. E. meetings.

If but one building can be sent next year, I hope it will be the house, as we can do much more than in a native house, and I don't like to use this one any longer than I have to. Toppuk is very good to get out, as it is, and let us use his

Sincerely yours,
H. R. MARSH



TAOS (EL PRADO) MISSION SCHOOL AND TEACHER'S HOME. IN FOREGROUND A NATIVE THRESHING-FLOOR ENCLOSED BY POSTS

NOVEMBER TOPIC—THE MEXICANS IN THE UNITED STATES

Location; Opportunities—Religious, Educational, Civic

NEW MEXICO LOCATION, CLIMATE AND PRODUCTS

By Prudence Clark

NEW MEXICO, lying as it does in the southern part of the great plateau on which the Rocky Mountains rest, with an average elevation of from eight or nine thousand feet at the north to three thousand five hundred feet at the southeast, has a climate both healthful and delightful. Its extremes of heat and cold are not great. In Santa Fe the thermometer averages from one degree below zero to seventy above, while toward the northerly and southern parts of the Territory it is correspondingly colder and warmer. Though the sunshine is often intense, the altitude and the lack of humidity in the air keep the heat from being oppressive, and inside the houses, in the shade, and at night, it is generally cool.

New Mexico is truly the Sunshine Territory. The annual rainfall is but from fifteen to seventeen inches and even in July and August—the rainy season—much of each day is usually bright and clear.

Owing to the dry, clear atmosphere, the sunlight, the moonlight and the sky effects are wonderful.

Among New Mexico's numerous mountain ranges some of its peaks rise to the height of thirteen or fourteen thousand feet. The mountains in many places are well wooded and the supply of timber, especially of pine, is large.

Minerals and precious stones are found in many localities. Gold, silver and copper are mined and coal is found in large quantities, more than a million and a half tons being taken from its mines annually.

New Mexico is richer in rivers than any other mountain State. It has the Rio Grande, Rio Pecos, the Canadian, the Gila, the San Juan, the Little Colorado; all have their tributaries. In a great part of New Mexico the rainfall is insufficient to insure good crops without irrigation and these rivers furnish the water supply. Many valleys of varying sizes and extent

are under cultivation, and are found exceedingly fertile.

Crops of wheat, oats, corn, peas, red pepper and alfalfa are grown in most parts. Potatoes and onions are also raised. Fruits of different kinds are abundant; the most successful are apples, peaches, pears, plums, cherries, apricots, melons and grapes.

In many of the older valleys, we find the native Mexican population, sometimes many Mexicans living in the same valley. They have a strong love for home and friends and instead of letting their children go away to seek their fortunes in other places, the parents divide and redivide the land until there is little for any of them to live upon. Often the land is bought and sold by the yard, fortunately not the square yard, but one extending the full length of the piece, however long that may be. The measure of rods and acres is seldom used in such places.

When land is scarce and divided up in this way, it is hard for the people to make a living. Not all are dependent on their

land. In some places weaving is done. Grazing, too, is a leading industry; cattle, sheep and goats are raised. New Mexico ranks second only to Montana in the sheep industry. That there is pasturage here at all is, to many people accustomed to other sections of our country, hard to understand. Our mountains, mesas and plains may look bare and brown and yet furnish good pasturage. A little snow in the winter, a few showers in the spring or early summer, will start the grass; drought may come and check its growth in a few weeks, but the grass will be cured and furnish food for animals for months to come.

In many sections new land is being brought under irrigation and opened up to settlement.

Ways and means are being planned to bring more valleys, plains and even what look like deserts under the magic power of water, that they may blossom and bring forth fruit.

Immigration from other parts of the United States is fast coming. Wonderful progress is being made in many sections.

OPPORTUNITIES FOR MEXICANS

By L. C. Galbraith, Costilla, N. M.

I AM asked from how large an area the school draws its pupils.

This varies greatly. I have had pupils come thirty miles, and stay with relatives, in order that they may be in our school. Seven, ten or even twenty miles is usual. Patrons who are enthusiastic in regard to the work of the school will offer to keep children of relatives or friends for the winter months in order that they may be in our school. It is also a common thing when a family lives too far away to send their children to school, if they are interested in their education, for the mother to secure a couple of rooms and move into the village for the winter months that she may send her children to the mission school. The father may be away working, or he may stay at home and care for the stock.

Two years ago a young man who had formerly been in the Menaul school staid at home alone, did the work on the ranch and cared for the "animales," including a large number of goats, that his mother might bring a younger brother and three

sisters to the mission school. A cousin staid with them that she too might be in school. This temporary home of two rooms furnished five pupils. The ranch from which they came was nearly twenty miles away.

"What opportunity would the pupils have for an education if it were not for our school?"

In most cases absolutely *no* opportunity for anything worth the name of education. Very few pupils who come to me from the public schools understand anything that they read: and they know almost nothing of arithmetic. Needless to say, unless they have learned it outside of school, they neither speak nor understand English. In the purely Mexican plaza the teacher is usually an uneducated Mexican who has his position through political influence, or because he is as good as any one available for the place.

Besides this, the Mexicans accuse the public school teachers of lack of interest in their work, caring only for their salary. This may be true sometimes; but it is not



FACING A NEW CITIZENSHIP

perately hard work will produce visible results.

I was told last year, by the County Superintendent, that in the adjoining county the two best teachers of these country schools were young men who were the product of our day and boarding schools. One of

them, after less than a year at Menaul, was with me for perhaps six months. For three years he has taught a school about three miles from me. I have visited his school each year. He has done most conscientious work, and one can note progress from year to year. But his hands are full; last year when I was there I counted over seventy pupils, so there was no room for criticism even though he was teaching little more than "the three Rs." He was trying to instill moral principles, but of course no religious teaching would have been allowed.

And this brings me to the most important reason why I would earnestly beg of you to stand by the schools. *They furnish the one opportunity to develop and train character.* In many, many places the pure

all of the truth. To take children for the short term most of them attend school, many of them very dull, and, without any help in the home, undertake the exclusive use of what is to them a foreign language, is an almost Herculean task. Only des-

Gospel is never preached; at best, in most villages the pastor or evangelist comes only once or twice a month. In the mission school the Bible is read daily; the children are not only taught the Commandments and required to memorize Bible verses containing the most important truths, but the truth taught is explained as simply as possible; and day by day the teacher tries to enforce it and make it vital in their lives.

The work is slow (we are constantly told that education is a slow process), but there is progress. Last year—I think for the first time in my experience—I did not feel the covert opposition to the religious teaching. The children seemed to really enjoy the Bible lessons. When I asked one day what lesson they liked best, a number

answered promptly and heartily: "The Bible."

One little boy who had been carrying temperance verses home—his father was keeping a saloon at that time—began to beg his father to

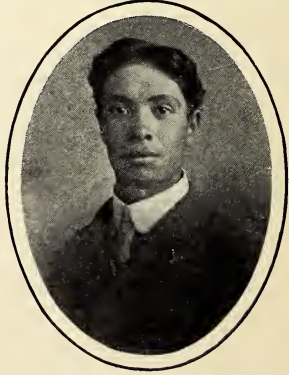
read the Bible to him. Lesson leaflets in Spanish are carried home. "My word shall not return unto me void."

If the Mexicans in the United States are to be Christianized and Americanized, do not close the mission day schools; instead, open new ones every year, until at least one generation has been trained in Christian ideals and in what is best in American thought and life.



PUPILS OF THE OCATE SCHOOL, NEW MEXICO

The portraits at top and bottom are of two Christian Mexican youths whose training began in the Penasco School



PREPARED FOR USEFULNESS

THE MISSION SCHOOL IN A MEXICAN PLAZA

By Alice Hyson

I HAVE heard the remark by men and women of intelligent observation, that they can tell whether there is a mission school in a plaza as soon as they enter the plaza, also whether any of the boys or girls have attended the boarding schools, or if it is a virgin soil as regards mission work.

If a plaza has been shut off from all this influence, the people are the same as they were three centuries ago. Should a few of them chance to know anything about the Bible, they are taught that it is so sacred that common people cannot read it without becoming insane over it. They are satisfied with the religion they have, because their ancestors had the same. They are not accustomed to reasoning and thinking for themselves.

In such plazas you will hear not a word of the English language; the people seem to want to get away from any person with whom they are not acquainted for fear of contamination of some kind, so great is their dislike for strangers. They prefer the primitive ways of doing everything. Books they have none, for they have no use for them. The Sabbath is the same as any other day to them. They seem to have settled down into a death-like lethargy from which nothing can arouse them.

Shall their children grow up and follow in the footsteps of their parents or shall they be made civilized and Christianized citizens of our country?

In these out-of-the-way Mexican plazas, away from the railroad, where there are no public schools, the only hope of the people is in the mission school, the church services, the Sabbath school and house to house visits by the pastor or teacher. This is not a work that can be accomplished in *one* generation. Many of the men and women who have become Christians appreciate what has been done for them, not only in a worldly sense, but they are true witnesses of the Light and striving daily by their Christian lives to lead others to a faith in Jesus.

These people are beginning to appreciate an educated man or woman, especially if he or she is a Christian, and when something hard or something good is needed to be done in the walks of life, they have appealed to the Christian natives in more than one instance.

These facts speak louder than any words could do, and are in their meaning more far-reaching than can be comprehended at first thought.

It is true that the visible results of our work year after year do not come up to our desires and we are almost led to ask: "Does the numerical success fall short of the pecuniary expenditures?"

What *could* overcome heathenism and superstition in these plazas but the living of Christianity and the Word of God?

The seed of the Gospel is being sown in many of the plazas and our prayer is, that God will give the increase.

MENAU SCHOOL, ALBUQUERQUE

By Elizabeth B. Ross

HAVE you thought how wide the influences of Menaul, and similar schools, may be? We have boys who come to us from Southern California, Mexico, Texas, Arizona, Colorado and from all over New Mexico, two from Spain and one from the Philippines. One of the two from Spain was thinking of coming to America, so his brother, who lives in Albuquerque, wrote him of Menaul and he came here first in order that he might learn English. You would have

been surprised at the progress he made. Though grown, he had to enter the first year class, but he did not demur and proved to be a most interesting pupil. This young man has applied for a place for next year and says he will not object to the religion any more.

Some of these boys are with us for only one year, hence the importance of doing all that is possible to help them to the better life.

The boys who have attended the Prot-

estant day school—ours or other denominations—have had much better advantages than those from the plazas and mountains where there are no schools. Many of the latter have come to us, great stalwart men, scarcely knowing their letters, either in English or Spanish; other

that there is but one God and I pray Him to lead me and keep me in His right way. I think this is one of the best (most needy) places in New Mexico for a missionary to come to work. This is the reason why I hate to come home when I am not here but I come just for the sake of my mother.



"MENAUL" BOYS, PREPARING TO ENTERTAIN GUESTS

boys, sixteen and eighteen, never having seen a school-room before they came to Menaul. Do you wonder that we have more applicants than we can take? Must we continue to retrench in number because of lack of money, when we always have more applications than places?

A young man who was converted recently asked, "How long will it take me to get to be a preacher?" When asked, "Why?" he said, "Because my people need some one to tell them about Christ, for I think my town is the most lost town in New Mexico." I quote from a letter received recently: "I asked my father how do they like if I change from a Catholic to a Protestant and they told me that I should not change. Then I tried to explain to them some verses from the Bible, but they got a little mad, and I couldn't make them understand so I let them go because I didn't like to contradict my fathers (parents). But any way I know

I will tell you what I am going to do. I have about a hundred sheep and a few lambs. I am going to sale them and I think with the money I make with them I can go to school for two more years."

Another boy writes what he is doing at home: "My home is very nice this summer for flowers are blooming in the windows. [He took cuttings of house plants home with him last year.] I teach my sisters two hours every night, trying to help them get ready for Allison, then we ask God's blessings and go to bed." This boy works hard all day long.

Another young man who signed the anti-tobacco pledge while in school, when he went home took some pledges and was successful in getting others to sign. Tobacco is a great curse to this people.

After one of the boys reached home he sent back to know where he could find the Model Constitution of the C. E., that he might organize a C. E. society.

SHALL WE RING THE BELLS?

By Prudence Clark

FOUR or five years ago, in company with several other New Mexican teachers, I took a trip out through the mountains to the northeast of Chimayo. Our road led us out of our little valley, across arroyo after arroyo. It wound around and around and up steep grades, so steep that we did not dare ride up them all. At last we reached a height from which we could look back and see our valley like a little garden, the Rio Grande bordering it as a silver thread, and the mountains like great arms encircling it all.

Soon our road crept down the other side of the range to linger for a while by a dancing little river, before it began another ascent steeper and more dangerous than any which had gone before. But it all paid when we reached the summit.

What an expanse of mountains, vales and llanos stretched out before us! How wonderful it was as the glorious sunshine streamed over it and lighted it up. How serenely beautiful was God's great arch or blue that rested over all!

Our road now led into a great forest of pines and other evergreens. These trees towered high above us. They swayed and sighed and whispered as we passed. At last we came out into a beautiful rolling country that was well adapted to farming and grazing in many places.

In all our journey so far, we had only passed one village. Now, at many turns in the road, we came upon houses, little plazas and then to larger ones. We were surprised to find so many people living so far from the rest of the world; wherever the land could be plowed and irrigated, there they were trying to make a living.

We could see by the faces of many that life was hard. We knew that much that makes it worth while was lacking, even in the lives of the children. We longed to tell them of the Friend who loved and cared and who could help lift life's burdens, and we did what we could to scatter sunshine by the way.

On returning to our work we could not forget our many neighbors back in the mountains. The desire lingered in our hearts to help them.

We were glad when our native pastor began to preach the Gospel occasionally in some of these places, as he passed through them to his work in different parts of his large field. It was not long before this people began to wish for a school in which to educate their children. Three years ago Chamisal, the largest and most promising of these villages, petitioned our Woman's Board for a mission school. But the Board could not grant it at that time for lack of funds. Each year since then that village has renewed the petition. The people are very much in earnest and promise to help all they can with money and buildings. At one time twelve teams and many men were ready to go to the woods for logs to begin their school-house. But no word of encouragement came. Two hundred and fifty persons crowded in to hear the Gospel at one of the late visits of our pastor. And now the glad word comes that Chamisal is to have its school. It will be a great blessing to that section.

One morning last spring we were eating our breakfast when our school bell rang. It was not half-past eight—it could not be more than half-past seven, we knew. I went into the school-house to see who had rung the bell so early. There I found Tomas, one of my pupils.

I asked him if he had rung the bell. He said, "Yes, teacher." "But why did you ring it so early?" He replied, "I must leave school Wednesday. I want go in school early, teacher."

No words of reproof came to my lips; as I looked into the pathetic face of that boy, I understood. It took an effort to keep back the tears. Tomas had missed so much that rightly belonged to him. He had been a little goat herder. He had tried for nine years to get a chance to go to school, but could not do so. At last, at the age of seventeen, the way had opened. But it was so late for him in many ways. His mind had been dulled by his lonely work and his years of disappointment. Only by the hardest work could he accomplish what he wished. When he saw the days of his first precious year in school slipping away, he wanted to crowd all he possibly could into them.

Does it seem hard that the Mission Board can not have the money needed to extend and carry on Christ's work?

Does it seem hard that the story is yet

untold to so many? Let us ring the bells! Ring them early and unceasingly, till God's people are fully aroused to their responsibility of bringing the world to Christ.

ALLISON SCHOOL

By Margaret R. Forsythe

OUR pupils are of all sizes, all ages and represent all classes and conditions of life. They come to us from all over the territory of New Mexico and even from Colorado. To the most remote corners of the territory, to the rude homes hidden away in the canyons, has been carried the news of that school

education than these schools or the public schools of the smaller towns afford.

Several of our girls are preparing to be teachers, others will go back to their homes, and, we trust, put into practice some of the things learned at school.

The girls are very proud of their work, especially of their knowledge of cooking. They take great pride in their books of recipes. I asked some of them if they used them after going home. "Yes, indeed," they said, "our home folks like to eat the things we learn to make here."

Let me show you a group of our pupils nearly ready to start for their homes—a four days' drive; rivers must be forded and mountains crossed. Now listen to a letter written me by one of the girls you see in the picture:

I am now at home and will begin you a letter. Monday, that we started for home, nothing happened to us. While we were crossing the Santa Fe plateau we sang "New Mexico" and "My Own United States." That night we stayed at Thornton and next day, Tuesday, we crossed the Rio Grande at Santa Domingo Pueblo. The water was so deep it came up to the bottom of the wagons. Brother's wagon was ahead; Pedro, Jose, Marillita, Juanito and Serafina were with him. Sister, Julia and I were in the other wagon, and when we were in the deepest part of the river the horses stopped to drink and we could not make them go on, and the other wagon was far ahead and we got so scared; but after a while they moved on and we got through all right. The next day, Wednesday, we had to cross the Jemez river, and brother asked an Indian if the place where we had to cross was safe; he said he thought it was, but it was not, because the Indian showed brother the wrong place. It was so muddy that as soon as the horses and wagons went in they sank down into the mud and two of the horses could not get out but went way down into it. We all had to take off our shoes and stockings, and take the things out of the wagons and carry them to the bank; then we got the wagons out and put everything in again, and then a man from San Isidro crossed the river and showed brother the right place to cross. We were all wet except the two little girls, so we did not get in the wagon again. Brother wanted us to, but we said we would rather not. The man said he would show us where it was shallow enough to wade; he



A HAPPY BURRO, THE PET OF THE ALLISON SCHOOL

in Santa Fe, the Allison, where the girls are taught to read and speak English; where they are taught to sew and do all kinds of housework.

This last year a number of girls from lowly homes were made happy by being permitted to join our Allison family. I say our Allison family, for this is a boarding school. It is not the aim of the school to enroll pupils coming from homes where the educational advantages are good; for this reason we take no day pupils. A great many of our girls have come to us from the plaza schools, desiring a higher



PUPILS COMING TO ENTER THE ALLISON SCHOOL, SANTA FE

took us up the stream a little ways; at first, it was very nice but soon got deeper. We got so dizzy that the man got hold of Julia and then sister took hold of Julia, and I of sister, and Serafina of me.

Serafina had the pistol tied to her waist, and she held on to it so it would not get wet. The water was so deep that it nearly took us; had it not been for the man it would have thrown us I know, for it was up to our waists and flowing fast. After we got out we were so wet we had to change our clothes.

After we passed San Isidro we came to the boiling Springs. The water tastes like soda and it forms something that looks like coral. People go there to bathe. I am sure you would like to see these springs, but I am sure you would not want to go to all the trouble we did to see them. The only thing that happened after that, was I was awakened by the coyotes that night. It sounded as if the camp was sur-

rounded by them and they howled so I could not sleep. In the morning we got up before daylight because we wanted to get home that day. When we were near home Serafina shot off the pistol seven times, but they did not hear it. Now we are at home. Give my love to all the teachers and girls.

Your Pupil,
PETRITA CEBADA.

After reading this story of the hardships and perils these children go through willingly to get a little education, I am sure the hearts of readers will go out to this

work. This is but one instance of many to show that your effort is appreciated.

The Mary E. James School opens its new year with prospects of increased usefulness. This school for boys and the Allison School for girls are splendid open doors for Mexican youth.



HOMEWARD BOUND—THE PARTY MENTIONED IN PETRITA'S LETTER



SAN PABLO, COLORADO, MISSION HOUSE

ADVANTAGES OF ISOLATED DISTRICTS

By Alice Blake

I SOMETIMES think there is greater interest in supporting mission work in large centers than there is in the country districts, and for that reason I desire to call attention to the comparative advantages of the isolated region, at least in New Mexico.

We opened our work here in Trementina, N. M., in a house on a homestead of an old man who was surrounded by his married sons and daughters. Thirty grandchildren of this man, all children of the church, composed our first enrollment. The surrounding country is sparsely settled. The voting precincts contain nearly two hundred square miles and about one hundred and fifty voters. The homesteads are separated by tablelands or other heights that start up from the plains confining the settlers to the draws and water courses. The public schools will average, I think, fifteen miles apart, and are very indifferently equipped. A great many children, because of distance, are not attending school at all. Though all who come to me should make an effort to get what benefit they could from the public school were I not here, it is certain that scarcely one would ever go beyond the merest rudiments.

Last fall I visited a valley where we had closed a fine school on account of the panic of '93. It seemed to me that the people had simply stood still during all these years. I continued my journey to

Agua Negra, where our school was retained. The children were welcoming their teachers back from their summer vacation. Several of the older ones were preparing for their annual trip to "Menaul" or "Allison," where they are now pupils. On my return I stopped in Las Vegas to see a crowd of my own young people off for these same schools.

When I opened school here eight years ago, the pupils were all in the first and second grades. Fifteen have already gone away to do more advanced work and I expect to send several more this fall. In spite of this and together with other changes, marriages, etc., my register is still full. *Where* do the children come from? *From a radius of forty miles.* Of course there is effort and sacrifice. But what would the ambition avail if there were no opportunity?

We have laid out a town site, and nine houses have been built from no other incentive than that offered by our school. We have built a large chapel-school-house, and have put in a town well and windmill; also established a post office which supplies this precinct and one adjoining. Do you realize that we are a city set on a hill?

In the midst of this writing I have stopped to treat an acute case of tonsillitis; which reminds me that aside from the intellectual and spiritual training we give—and every one of the young people who

are going on with advanced studies is a good and actual church worker--we are ministering to sundry bodily needs as well. The people are also learning by example and precept in a neighborly way something about kitchen and flower gardening. I hope to do more with this now that we have the well.

This should give you an insight into some of the advantages we have over the city mission. As an oasis in a vast desert we attract the attention from a wide horizon. While the city mission has to contend with all the varied interests of the town, we are the one great resource of our community.

EMBUDA PLAZA

By Dora Mabel Fish

LOOKING into the bright eyes and intelligent faces of ninety pupils crowded into the little church building which for many years has served as a school-house in Embuda Plaza, it became a study to me how to serve them all and turn away none. Never before had I been confronted with such an eager lot of boys and girls and young people desirous of availing themselves of the advantages of our school, and never before had I as a teacher been compelled to do my work with such a lack of accommodations and equipment. With a room that seated forty, in order that none might be sent away, it became necessary for me to divide my grades and hold half-day sessions. While not satisfactory in many respects, this gave me a hold upon all, that I would not otherwise have had, and during the long winter months, day after day, the children reported at the school eager for their work. It was this faithfulness and interest on the part of my pupils which caused me to ask for the erection of a school building, comfortable and large and airy, for the accommodation of one hundred pupils.

I believe it has been decided that a teacher's home should be erected in "La Plaza" for the comfort of the teacher, but a better knowledge of the work has convinced me that not only a home, but a school-house is a necessity if the work is to be continued in this place.

The public school has practically been a

name only. Held in one room of a neighbor's home, the only seats being those furnished by the pupils themselves, with a lack of other necessities accordingly, it has been most unsatisfactory to the few who have patronized it. From all appearances, it will be many years yet before the public



BIRD'S-EYE VIEW OF EMBUDA—PRESBYTERIAN CHURCH
IN FOREGROUND

school is able to care for the many boys and girls of this immediate community of seven hundred people.

I believe that, before another year closes, we shall be supplied with all that is necessary to make the mission school what it ought to be to this plaza, where so many of the people have a friendly feeling for the Protestants and their work.

THE LOS ANGELES SCHOOL FOR GIRLS

By Carrie E. Crowe

WE feel and believe that the past year's service has been worth while; that hope and happiness have touched the young girls, impressing truth permanently. Health has prevailed. Harmony was one of the sweetest fruits of the spirit in evidence. Spirituality deepened in all. Eight publicly united with the Presbyterian Church. From the youngest child up, all loved the Bible study required; all took part in prayer in their prayer meetings; all loved to sing hymns of worship. Our piano, given as a memorial offering last February, has encouraged hearts and voices in the praise services.

Two of our girls finished the course of study prescribed—Josefa Revualtez and Victoria Vivas. Each prepared a final essay. Josefa's, on a Bible character, was a well prepared reproduction of the story of Esther. Victoria's was original and especially commendable when one considers her age and nationality. Reading it well and throwing her personality into it, made her part very successful. We believe her essay made a lasting impression upon our large audience, which was about equally divided between American and Spanish visitors.

Victoria came from Old Mexico. She knows very well the ignorance and squalor and hopelessness of her people, particularly the women in that country. By contrast, she realizes the hope—for her people and those from other foreign lands—offered in this favored land.

She had spent six years in the mission home and school at Los Angeles, and knows the advantage it has been to her. She has been capable in the domestic and literary departments. It is her desire to have the privilege of higher education and I think a scholarship will be provided for her in the Academy department of the Occidental College.

We hope for much from Victoria's trained mind and Christianized heart.

The following extract is from Victoria's essay and gives the conviction of this

fourteen-year-old Mexican school girl that the Los Angeles Mission School has a wider work to do:

The Bible is the basis of the mission school, as it should be everywhere; therefore, the best training a child can have, whether boy or girl, is a mission school training, because they learn to live a Christian life and learn home and school duties at the same time.

Out here we have Japanese, Chinese and Mexicans. The papers say that when the Isthmus of Panama is finished the immigrant ships coming from every part of Europe will go straight through the Isthmus of Panama to the Pacific coast harbors, thus bringing other nationalities here in large numbers.

You can now see the need of more and larger mission schools. Taking the Mexicans alone, there are about forty thousand in this city and sixty thousand in the county. The object of this school is to make teachers of the girls so they can teach the Spanish people; but twenty girls cannot reach all the Mexicans of this city, not even one-third of them, so we are trying to get a larger school. We are perfectly contented with this school, but we want more girls besides ourselves to learn what we are learning.

Every foreign race needs people of the same race to teach them. They understand each other better for being of the same race.

We need a new school and we are going to have it before long, because we are working and praying and giving for it, and we believe God will give it to us.

Victoria is not alone in pleading that enlargement of the school become possible in order that more girls be given the privilege of Christian education, for all of the girls have striven, by self-denial, gifts and prayers, to encourage enlargement. Their self-denial has been shown by their desire that I put two girls in one bed (single beds) and by their request that I take more girls and make the "measure of meal" sufficient for all by giving less food to each.

In private and public worship, and they said in secret prayer, they always remembered to ask that the school might be made large enough to admit one hundred, or more, girls who, like themselves, wished the culture and training of our school.

EMERGENCY FUND

THE Emergency Fund is made up of contributions from such societies as choose to send one dollar yearly for this purpose. It

was surely a blessed thought of our beloved Mrs. Darwin R. James, while still in active service as President, that such a

fund should be created from which to provide for those who become disabled in years of Home Missionary service as teachers. The letters which come from some who have been overtaken by lack of physical strength and have turned aside to rest for a time, are often the sort of reading that makes the eyes a bit misty. Take this letter from Miss May Novalk, so long the faithful missionary at New Prague, Minnesota. After explaining that she has been again too ill to acknowledge the regular amount sent, the letter runs:

"Your good letter cheered me so much! This is a lovely sunny day. I wish I could get out, but my temperature is way up to 102° this morning and the pain is such that I feel more comfortable in bed—but I have the brightest room, plenty of air and sunshine to make it pleasant. Yesterday I received a large box filled with tiny bouquets of flowers from the New Prague children. I can't tell you how precious the flowers were to me and how homesick I grew for those dear little folks as I looked at the blossoms."

STATIONS AND WORKERS AMONG MEXICANS

CALIFORNIA

LOS ANGELES. (1039 Macy Street.) Miss Carrie E. Crowe, Miss Clara L. Smith, Mrs. L. J. Thompson.
LOS ANGELES MISSION. (631 W. Ave. 50.) Miss Ida L. Boone.

COLORADO

IGNACIO. Rev. A. J. Rodriguez
SAN PABLO. Miss Georginea Boxwell.

NEW MEXICO

ALBUQUERQUE. (Menaul School.) Mr. J. C. Ross, Miss Violet M. Alden, Miss Emilie Gillespie, Miss Sarah B. Sutherland, Miss Mary P. Webster, Mrs. J. C. Ross, Miss Mary D. Smith, Miss Elizabeth L. Smith, Mrs. Andres A. Maes, Miss Maud Hart, Miss M. Bessie Hunt, Mr. Elwood Hiner.
AGUA NEGRA. (Holman P. O.) Miss Anna D. McNair.
ARROYO HONDO.
CHAMISAL.
CHIMAYO. (John Hyson Memorial.) Miss Prudence Clark, Miss Pearl English.

COSTILLA. Miss L. C. Galbraith.
EL RITO. (Chacon P. O.) Miss Abbie Sawyer.
EMBUDO. (Dixon P. O.) Miss Dora Mabel Fish.
OCATE. (Hall's Peak P. O.) Miss Celia J. Riley.
SANTA FE. (Mary E. James School.) Mr. Irvin L. Tyler, Miss Sarah J. Gamble.
SANTA FE. (Allison School.) Miss Antoinette Brengle, Miss Olinda Me ker, Principal, Miss Alice I. Reid, Miss Donaldal Thompson, Miss Grace Drury, Miss A. Ellis Adams, Miss Eliza Saunders, Miss M. Frances Robe.
TAOS. (Pyle Memorial.) Miss Anna C. Krohn.
TAOS. (El Prado.) Miss Elizabeth W. Craig, Miss Lucy Craig.
TAOS. (El Ranchos.) Miss Alice Hyson.
TAOS. (Ranchito.) (Taos P. O.) Miss Mary F. Tompkins.
TIERRA AMARILLA. Miss E. Josephine Orton, Miss Charlotte Richardson.
TREMONTINA. Miss Alice A. Blake.
TRUCHAS. Miss Victoria MacArthur, Miss Maud MacArthur.

THE "WHY?" OF MISSION SCHOOLS IN NEW MEXICO

HOLMAN, NEW MEXICO

The little Mexican boys and girls come to our school from a distance of two miles, and some come seven miles; but these find board with friends near us. The return home through the cold, high winds is taken perseveringly, and the return to the school on Monday morning is accompanied with just as eager a face as the home-going on Friday. Except for our school there would be no Sabbath school. Bible stories are entirely new to most of those who enter our school and there is constant use for the illustrated Scripture text-cards, lesson papers, tracts, etc., with which we have been supplied. The truth quietly makes its way.

ANNA D. MCNAIR

TAOS (PYLE MEMORIAL), N. M.

How our hearts warm and glow as we think of the children! We joy in their devotion and in the interest they show in their school. They respond quickly when asked to do things, to show their parents and friends what our schools are like. So, renewing our courage, we take heart and go on with the work, feeling certain that the Good Shepherd careth for these little ones and will in the future give them some of His work to do. HANNAH MACLENNAN

TAOS (EL PRADO), NEW MEXICO

Last year our enrollment was over eighty. There were five boys that came to school more than three miles. The nearest school on the north is seven miles from us. It was taught last winter by two former pupils of our school—the young man a graduate from Menaul School, and his wife—the other teacher—a former Allison pupil. Many of the people around us are very poor and the only opportunity the children have for an education is the mission school.

ELIZABETH W. CRAIG

CHIMAYO—JOHN HYSON MEMORIAL SCHOOL

Twelve little villages, containing eight or nine hundred native Mexican and Spanish-American people, depend, to a large extent, upon our school for their educational advantages. Pupils come from villages eight and nine miles to the west and from one to five miles to the east and southeast. There are several public schools in the valley, but these have very short terms, are not well equipped, and are not doing much for the people. These schools are improving, however, and teachers are becoming better qualified. Last year the six public schools nearest us were taught by

mission school pupils—five of them our former pupils. There are no higher schools nearer than from thirty to eighty or a hundred miles. We enrolled 122 pupils last year, sent four boys to Menaul, and hope to send more this year and more girls to the Allison school. One of our pupils who joined the church this year has been very much interested in carrying the Gospel to his own plaza. He has succeeded in placing a Bible in each home and interesting many in it. With our help, and at his request, he has started a Sunday school. He has been twice in the hospital for an operation on his foot. He seems well in every other way and we pray that his life may be spared. This is the same boy of whom I told you in Mexican Pictures, for this is Benito. He is to-day one of God's heroes, bravely fighting and working for the King he loves.

LAS TRUCHAS AND HER PEOPLE

The Las Truchas Mission school is now in its eighth year, and both the teachers and school are very comfortably housed; the former in a cozy little cottage, the Allison Home, and the latter in a large, airy chapel-school-house, and both stand on the edge of a mesa overlooking a deep canyon and facing fragrant, pine-covered hills and lofty, snow-capped peaks and mountain ranges beyond.

At an altitude of eight thousand feet no fruits will ripen and fresh, young lettuce, green corn, beans and new potatoes are not to be had until September. Harvesting the crops also begins then, and as this is all done by hand with sickles and thrashed by a herd of goats tramping the grain—which is put down on the ground in a large circle—it necessitates washing

the wheat and oats in the irrigating ditch by the women and girls. Consequently, many of the children do not enter school until November, and are obliged to leave early in the year, for as soon as the first sign of spring comes, moving to the ranches begins. Then for a week or two this quiet little town, in its mountain fastness, is all astir with wagons and burros, laden with good camping outfits, and women, children, dogs, pigs and chickens either in the wagons or coming along behind.

We were sorry that the moving and planting fever came on these industrious Mexican-Americans so soon last spring, for some of the children were just getting well started in school when up to the ranch, four or five miles from town, they must go. However, the year has been a profitable one and the parents are much pleased with the progress the children and young people have made, and tell us, "Our family has learned a great deal this year."

The mission schools are known to be the best in all the surrounding country, so we have had this past year pupils from towns fifteen and eighteen miles distant. The Bible being used as a text book, the older pupils have become familiar with the life of Christ and the little folks are very eager to hear and tell the many interesting Bible stories they know.

"*Llegue! llegue!*"—"Come in, come in," is the cordial greeting of these hospitable people as you walk in and out of the many closely built houses on the narrow, crooked streets. Many times have we been invited to stay for supper, and been given a little bucket of beans, peas, potatoes or apples to bring home with us when we left.

VICTORIA MACARTHUR

A NEW AND EXPANDING ENTERPRISE

TIERRA AMARILLA, NEW MEXICO

E. Josephine Orton

The Tierra Amarilla School has completed its third year. It has already outgrown the little chapel school-house that was built two years ago. It seats but forty pupils and last winter I was compelled to refuse applicants, as every seat was taken and two children were seated at my desk. Some of the parents begged to be allowed to bring chairs so that their children might enter school, but, as there was no room for the chairs, I had to refuse them.

One-third of my pupils came from other towns, most of them within a radius of three miles, but two of them came from a settlement eighteen miles away, and people twenty or more miles from here are constantly inquiring about accommodations, as they would like to send their children to the mission school. But it is hard to find homes for their children here. One kind-hearted little woman, living in two rooms, took six pupils, three boys and three girls, to board. But for our school, these children from a distance have little or no opportunity for an education, as some years they have no school in their district, and again but two or three months. The teachers employed in

these schools are usually Mexicans having very little knowledge of the English language and less about the art of teaching. The boys and girls of Tierra Amarilla have better opportunities for an education than these, as there is a public school which employs two teachers during seven months of the year, but it cannot accommodate one-third of the children in town.

One of my seventh grade pupils is an American girl whose home is on a ranch about thirty miles away. She has made her home with me for the past two years, being my only companion and helper. She is an excellent student and assisted me in school, teaching some of the primary classes. Early in March she had an attack of appendicitis and for two months I struggled along, teaching, keeping house, and nursing. Near the end of May she went to the hospital at Denver. She is back again with me now, but, instead of finishing the eighth grade as she had planned, she now hopes to get a certificate and teach a district school so as to pay the expenses incurred by her illness. After that she hopes to go to school again and fit herself for mission work.

This year I am to have an assistant teacher, for which I am very thankful. But we shall have to teach in one little school-room and keep house in two rooms—the best that can be rented here. No one who has not tried it knows how hard it is for two teachers to keep house in two medium-sized rooms with neither clothes presses, china-closet, pantry, nor woodshed. Our great need now is buildings, a larger school-house, and a teachers' cottage.

A traveling photographer came along during

vacation and I gathered together all of my pupils that I could find in town, and the accompanying group is the result. Of course, the pupils from a distance are not in it. Besides this, many of the boys who live in town are on the sheep ranches, some of the little ones are kept at home by scarlet fever, which has been hovering over us ever since Christmas, and some have left town to escape scarlet fever. Hence the group represents but about one-third of our enrollment.



TIERRA AMARILLA MISSION SCHOOL, IN PART. MISS ORTON AT LEFT OF GROUP

THE OSHKOSH PLAN

By Isabelle Strong Allen

A DESIRE for missionary advance causes the Oshkosh (Wis.) First Presbyterian Church Woman's Missionary Society to ask for space in which to describe a plan whereby, in one year, its number of pledged members was almost doubled, with a corresponding increase in gifts. It wishes for its sister societies wise conservation of energy, the thrill of achievement free from the sting of antagonism following bungling, if well meant, efforts, and the cheerful co-operation which is the logical result of following lines of least resistance.

The Plan.—A list is made of the complete addresses and names of all the women attending the church, or connected with any department of it. This is divided into ten equal lists. The name heading each list is that of a member of the Woman's Missionary Society. These ten names are

listed in the Woman's Missionary Society program booklet as visiting members of the Finance Committee, thus:

Visiting members of Finance Committee: Names, H., C., F., G., R., B., P., N., W., Miss H.

Advisory members *ex officio* of Finance Committee: Mrs. C., treasurer; Mrs. L., president; Mrs. N., first vice-president; Mrs. A., pastor's wife; Mrs. M., president woman's work, *i. e.*, the extinct Ladies' Aid.

We will instance Mrs. H. Her duties are clearly outlined by the treasurer or the president at the March meeting of the Finance Committee: Mrs. H. is to call on every woman on her list, to put into her hands a pledge blank, a program booklet and—except where she refuses to make a pledge offering—a rubber-banded packet of ten pledge envelopes. Mrs. H. will

point out in the booklet the date of the next meeting, give a cordial invitation to attend, arrange to call for her if she be a non-attendant, and, departing with the filled-out pledge blank, carry it in triumph to her treasurer-chairman; departing without it, and moderating her transports, report results to the treasurer. If the pledge blank is not in by the time one monthly meeting has passed, Mrs. H. wisely having left the way open by saying, "I will call soon for the blank," does call again, and makes more complete arrangements for *carrying* the unaccustomed sister to the next meeting, as the gallant Southern escort puts it.

No list is given the president or the pastor's wife. Instead, new people coming in as church attendants after the list has been cut up and distributed among the ten, are assigned to them and visited as outlined above.

It might be well to permit "log rolling" of the harmless kind as first introduced into Congress by an Oshkosh Senator: Mrs. H. finds that one on her list living on the opposite side of the city is Mrs. B.'s neighbor. She "trades," taking one on Mrs. B.'s list whom Mrs. H. can reach more easily. The visiting members should be chosen from different sections of the city, to prevent the confusion or other bad results which might come from general trading.

The advisory members of the Financial Committee do not solicit pledges; they meet with the Finance Committee only when questions of policy are to be considered, or the disposal of funds and the assuming of objects. The fifteen members have equal voting powers. A determining action of the Committee becomes operative, only, upon the favorable vote of the Woman's Missionary Society, in regular monthly session.

The delinquent givers are visited in September and January, and thereafter until the treasurer's books are closed, March 1.

The pledge envelopes read thus:

W. M. S.

First Presbyterian Church
Oshkosh, Wis.

Offering of

Name.....

Amount.....

Month.....

The pledge blank reads thus:

I hereby agree to give to the Woman's Missionary Society of the First Presbyterian Church of Oshkosh, Wisconsin, for the year beginning April 1, 1909, in monthly or quarterly payments, to be completed March 1, 1910.

Amount.....

Name.....

Some readers may be running a subconscious parallel. "Eternal vigilance is the price of unanimous pledging." True. Ten women (less in small congregations), by concentrating attention, each on her tenth of the big task, thus secures results that spasmodic, intermittent requests and efforts can never give.

The thoroughness of the canvass does it. This thoroughness may be made possible in any society. First—By frequent announcements in the church bulletin, on the Woman's Mission Society's bulletin board, from the pastor, and the Woman's Work (Ladies' Aid) president: "All the women members of the church are declared, by the Assembly, members of the Woman's Mission Society; all others attending church are cordially invited to aid in its duties and share in its benefits." Second—By the use of some such system of solicitation, adapted to the varying needs of varying communities.

A LITERATURE MEETING

HAVE you ever held one? It makes an interesting and instructive occasion, and gives variety. It should be made a popular gathering; to this end invite guests, and serve light refreshments at the close. There should be discriminating preparation beforehand; this will insure successful results.

Devotional services should converge around such sentiments as "Publish the

Tidings"; "Tell the Glad Story." As items of the program one member may take as her topic the cover of the magazine, dwelling upon the flame, symbolic of diffused light, making application to the magazine as related to the transforming of the dark places in our land by the missionary teacher and preacher who carry the lamp of Truth. There should be prayer that the holy flame of the spirit of love for

those who know not Christ should possess us, and lead to our giving them that knowledge.

Such a meeting is particularly timely just now when special effort is to be made throughout the entire constituency to secure enough new subscribers to erect, from the surplus above cost of publication, one of the Sitka buildings so imperatively needed. The following accounts from societies holding such meetings are suggestive, and the various features might be incorporated in the program with success.

OUR MAGAZINE

We began with a tribute to our magazine, *THE HOME MISSION MONTHLY*. The one who had the editorial pages assigned to her gave, with a sympathetic spirit and animation, a résumé of the editorial notes. Another gave a view of the general articles, with a selected incident or paragraph, which pointed the talk and did not rob it of the informal feature; in fact, all who spoke did so more or less informally. A third member gave items from the "Office View-Point." A fourth took the leaflets of the month as her theme and displayed much judgment in her running comments and selections.

The blackboard bore the following: "Our magazine—*THE HOME MISSION MONTHLY*. Subscribe now. It costs but fifty cents. Should the magazine have any funds over cost of publication, they are devoted to the mission work; thus every subscriber becomes a contributor to that work."

HOW WE DID IT

I felt tempted to write you about our March meeting, and then was so busy that I neglected it. One of the members gave a review of the current number of *THE HOME MISSION MONTHLY*. After that we had a number of egg-shaped pieces of paper passed—egg-shaped because it was

just before Easter; the first one asked the question, Why should I take *THE HOME MISSION MONTHLY*? The rest were all "Because"—Because it is our official organ and no one can work efficiently without it; because it helps to keep up our interest in the work; because it tells about our missionaries; because it makes one intelligent; because not to take it augurs indifference of Christ's cause; because I love it; because we cannot do without it; because it is an exceptionally live magazine; because it pays for itself, and helps support our mission work. Other good reasons were given in the same line. We often find suggestions in the magazine and try them for ourselves, for we try to keep out of ruts.

A NEW JERSEY MEETING

We held our Literature Meeting in January, with a large attendance. We arranged the meeting room, which was the ladies' parlor of the church—a rather small but pleasant room—as nearly as possible like a news-stand, having an entire year's number of the magazine hung up by hooks to the cords. Other cords held suspended quantities of the free leaflets, also Prayer Calendars, etc.

The history of the magazine was given, followed by incidents showing why we should subscribe.

There was a paper on the making of a leaflet, with a closing paper on missionary literature and its use.

The secretary of literature interspersed many short items as the program was carried out.

New subscriptions were secured and many renewals after the meeting, also many leaflets were sold. The number of the magazines taken was placed on a blackboard. Much work was put into the planning and carrying out of the meeting, but we felt it paid.

PERIODICALS FOR MISSIONARIES

Through the wise thoughtfulness of the secretary of literature, the following appeared on one side of a Sunday Service Calendar of a New Jersey church of large membership:—

PERIODICALS FOR MISSIONARIES

Many periodicals that are thrown away after reading ought to go to missionaries. Please, if you can, fill out the accompanying blank giving the names of any periodicals that you would like to mail regularly for a year, after your family has read them, to some one of our missionaries. Please write your name and address and hand the blank to the Secretary of Literature, Mrs., or place it on the contribution plate.

TO THE SECRETARY OF LITERATURE: I will try to mail regularly for one year, to the missionaries whose addresses you will send me, the following periodicals.

.....
.....
.....

Signed
Address

YOUNG PEOPLE'S DEPARTMENT NOTES

M. Josephine Petrie

THE Home Mission Young People's Department is first of all educational. This is a familiar sentence, perhaps somewhat trite, but necessary of repetition, as it is difficult to make some people understand why such a department should exist if not primarily for funds. But they must believe it has been worth while, when they recognize the results in many sections of the country where those in training, through their work for the young people, are taking prominent places in the general missionary activities of the church.

Frequent reports come to this desk of the young people's secretary having been advanced to the presidency in local and presbyterial societies, and if there were similar positions to be filled by the young men, it is quite possible our records would bear corresponding promotions. We have passed our "High School age," and begun our "College Course" this fall, with graduates to tutor and work with us.

Is it pardonable that we point with pride to the fact that the present President of our Woman's Board of Home Missions was the predecessor of the present secretary of this department, and the newly elected Corresponding Secretary was the splendid synodical young people's secretary for California before she became Field Secretary for the Pacific Coast? The young people most cordially welcome these officers, and feel sure their coming to these positions of honor and responsibility will be a fresh incentive to our work. Let us show them what we can do.

THE offering from Sunday schools on the Sabbath preceding Thanksgiving is for the general work of the Sitka Training School. It is hoped that every child in our Presbyterian Sunday schools will add to the pile of gold "nuggets." It is not too late to use your influence in your own school. For most large ventures a "promoter" is employed. Why not accept this position in your Sunday school, where your appeal is sure to find answer in the use of the Woman's Board program and generous gifts for the work at Sitka? You know the investments will bring large dividends, your "bondsmen" are reliable, your reward is sure. Our Alaska "nuggets" are the souls won for our Master. Who would not "promote" such a "prospecting scheme"?

THE Westminster Guild programs and helps grew to such proportions, under the enthusiastic hand of Mrs. D. E. Waid, that our Committee decided to bind them together in book form. "Alaska—The Land of the Totem" is therefore uniform with the other study class text-books in size and price (35 cents, postage included) and although prepared primarily for

a Westminster Guild book, will make a valuable addition to our Alaska material. It is especially opportune in these days of securing funds for the Sitka buildings. The six studies and programs are under the following heads:

1. Geographical and Historical.
2. Racial and Social.
3. Industrial and Commercial.
4. Educational.
5. Spiritual.
6. Potential.

Questions are frequently asked as to the duty of patroness, or how she may make herself more helpful to the girls. Those who have access to the files of the HOME MISSION MONTHLY will find a pleasant duty in looking up the June editions of the magazine for pictures, legends and narratives which will add light to this study.

A patroness is a "Mother" of the Chapter, whether the gathering be for a social or purely for study.

The Bible course is ready, prepared by the Philadelphia Woman's Foreign Board, and many Chapters will use it for the devotional part of their meetings throughout the Home and Foreign studies.

These programs are sold at 15 cents per copy. The subject is "Servants of God," and the lessons are character studies in the Old and New Testaments, as follows:

- 1 (a) Enoch, the companion of God; (b) Christ, the righteous servant of God.
- 2 (a) Abraham, the friend of God; (b) The Apostles' friendship for Jesus.
- 3 (a) Moses, the leader of the Old Testament Church; (b) Peter, the leader of the New Testament Church.
- 4 (a) Elijah, (b) John the Baptist.
- 5 (a) Isaiah, the prophet; (b) Paul.
- 6 (a) Daniel, the greatly beloved; (b) John, the disciple whom Jesus loved.

JUST a note from one of our New Mexican workers: "A boy converted this year, but not allowed to join the Protestant Church, requested me to go to his home during the summer and tell his people about Jesus. I told him I would like to do it, but as I can not speak Spanish it would not be of much help to him. He replied with such a sad look, that after thinking a little I told him I would plan to come there in August. Then his face brightened and he said: 'You come to my house. I tell my friends you come. You read the Bible and tell about Jesus. I tell in Spanish what you say.' Once in two months a priest visits that plaza to say mass—for the souls of the dead! What about the souls of the living? Who is responsible? Give us well equipped boarding schools with consecrated Christian teachers and we will turn out useful Christian citizens." Send for the October New Mexican field letter.

"DO you forget who bade the morning break
And snapped the fetters of the iron years?
The Savior calls for service. From your fears
Rise, girt with faith, and work for His dear sake."

AIDS FOR LEADERS

PROGRAM FOR DECEMBER MISSIONARY MEETINGS

(Published in advance to allow for preparation)

Subject for Study—The Mountaineers

Suggested Devotional Theme—Our Responsibility. 1 Cor. 4:2, Rom. 10.

Prayer.

Hymn.

Need of Christian Education—See articles in HOME MISSION MONTHLY, Dec. 1908, pp. 37, 38, 39, 40; Dec. 1907, p. 28; also current number.

Prayer.

Growth of School and Church—HOME MISSION MONTHLY, 1909, Leaflet, "The Mountaineers of the South," by Geo. F. McAfee, D.D.

Prayer—For the teachers supported by the presbyterial society.

Far-Reaching Results—Leaflet, "Only a Day School."

Sitka Builders—See that the society is informed concerning the opportunity to secure the honor of one or more shares in the new Sitka enterprise. Circular letter has been sent to each local secretary of literature in explanation.

Reading—"Definite Results from Definite Information."

NOTE.—The references under topics are for aid in preparation rather than to be read before the society.

MARGARETTA BARR,

Synodical Secretary of Literature of Baltimore.

A Remonstrance, Missionaries! Why can't our auxiliaries be protected from special pleas by our dear missionaries, whose zeal for their own particular field makes them forget that there are prior claims our societies are expected to meet? Our Synodical Society has taken a big advance, has prayerfully apportioned it to our devoted presbyterials who in turn have presented the advance to their constituency. All has gone well for six weeks. Now an auxiliary, upon which the presbyterial had been largely depending, suddenly switches off, and buys a team or wagon, builds sheds or digs wells for "dear Miss—, whom we know all about and who *must* have this help right now." The whole chain is broken. To my knowledge within the past thirteen months nearly \$1200.00 has gone this way. Good work, all, I grant, but not the work our Synodical Society had solemnly, prayerfully covenanted to do.

A PERPLEXED SYNODICAL OFFICER

Presbyterial. As a presbyterial society we have found the APPORTIONMENT PLAN THE BEST. When a call for a certain per cent. comes from the Woman's Board we explain this to each society by means of letters from the presbyterial officers. We ask from each a stipulated amount, basing our figures on what has been contributed the year before. As a proof that this plan has been successful, last year we made an advance of twenty per cent. This year we did not carry out the plan, owing to the illness and absence of members of the executive committee, and as a result our contributions suffered a slight decrease. Hereafter we will STICK TO THE APPORTIONMENT PLAN.

Synod of Illinois. Members of societies will be glad to learn that over every column of figures in our report for Freedmen for 1909, is written "gain." More women's societies, more Y. P. S. and bands, more Sabbath schools contributed than last year. There was a gain

of \$589 in gifts, yet we failed to meet our apportionment by \$180.

We are asking that each society make an advance of at least one dollar over last year. This is a very modest request. We feel sure all can meet it. This will not only insure reaching the sum apportioned us by the Freedmen's Board (viz., \$6,000), but will give to the Board a neat surplus.

Only forty-three Sabbath schools in this great State gave anything to Freedmen last year; surely room for advance here. Shall we not be more urgent in requesting Sabbath school superintendents to make an offering on the Sabbath set apart for Freedmen's cause?

Every society should have a supply of one of the new study books, "From Darkness to Light," or "The Upward Path." A careful study of either of these will stimulate interest in behalf of Freedmen. Let us endeavor to make this the best year in this part of Home Mission work.

MRS. J. T. FOSTER,

Synodical Secretary for Freedmen.

Needs of Our Schools. We have a few requests from our boarding schools, and from mission stations where one or two teachers are keeping house, for bedding and table linen. Rag carpet and rugs form another great need, helping to make the rooms more habitable. One teacher wrote she was very much disappointed that she did not receive the much needed carpet, and did not know how she could get along without it. A few requests for curtains, made of inexpensive thin white material, are still unpledged and would be very much appreciated. Hymn books, in quantities from thirty to seventy-five, are much needed.

Correspondence is desired with any society that can help along these lines, and it is hoped such societies will not hesitate to communicate with us.

A Little More "Christmas" Needed. We are very glad to state that Christmas gifts are pledged for most of our schools, but there are

still a few schools not wholly provided for, and we are anxious that our societies should know this fact, feeling sure they will be willing and ready to lend a hand in sending cheer and brightness to the less favored ones.

In the schools at a distance, Porto Rico and Cuba, a little treat of candy and nuts is desired; this will need a small outlay, and we will be glad to correspond with any society wishing to help in this way; perhaps some societies could send money when they could not prepare gifts. Are there not some young people's societies who would gladly take up this work? Time is fast passing; we are nearing the holiday season and we would like to know *at once* just what help will be given in this line.

Annuals. There are certain printed tools prepared annually which have become indispensable to progressive Home Mission societies, and so much painstaking care has been expended to make these helps more useful and better than ever, this year, that our department gives them enthusiastic recommendation. The list and prices are as follows:

FOR WORKERS.

Report of Superintendent of School Work.....	Free
Report of Young People's Work.....	Free
Report of Treasurer.....	Free
What Next?.....	Free
What and When—1910.....	Free
Home Mission Leaflets, How to Use Them	
—1909-10.....	Free
Home Division Wallet.....	\$0.03
Dort.....	.03
Responsive Reading—A Song of Degrees (8c. per dozen).....	.01
A Little Argument with Myself.....	Free
Old Dwight Mission.....	.05
Definite Results from Definite Information.....	.01
Stereopticon Lecture—California and the Pacific Coast.....	.10
Post Card—Presbyterian Building 25c. per doz.).	.03
Mite Boxes (red and gold). Postage 6 cents per dozen.	

FOR JUNIORS.

Character Building.....	.10
Bible Exercises for Children.....	.05
When Christmas Comes to Porto Rico.....	.02
Carmita Goes to School.....	.02
Home Mission Handicraft. Paper 50c., cloth.....	.75

FOR STUDY.

Home Mission Study—1909.....	Free
Post Graduate Course on the Frontier.....	.10
From Darkness to Light. Paper 30c., cloth.....	.50
The Upward Path. Paper 35c., cloth.....	.50
Suggestions to Lenders—The Upward Path.....	.05
Frontier Illustrations. 6 sheets for 25c.....	.05
Desert, Mountain and Island.....	.15

FOR PRAISE MEETING.

Praise Service—The Good New Times.....	.01
Invitation to Praise Meeting (envelope form), 40c. per 100	
Invitation to Praise Meeting (note form), 40c. per 100	
Thank-Offering Envelopes. Postage 6 cents per 100.	

FOR SUNDAY SCHOOL THANKSGIVING EXERCISES.

Program—"S. T. S.".....	Free
Gold Bags (for collections).....	Free
Purple and Gold (leader's aid).....	.05

FOR GENERAL USE.

Prayer Calendar.....	.70
Jigsaw Puzzles.....	1.00

The list of workers' helps should create new enthusiasm. "What and When" appears in new dress with new features intended to make it useful to the large number of societies which do not consider it good policy to spend money for the printing of an annual society calendar. The "Home Division Wallet" and "Dort"

supply suggestions for the home department in a missionary society. "A Song of Degrees," first used at the annual meeting of our Woman's Board in Denver, is printed for the devotional exercises in missionary meetings. Because "A Little Argument with Myself" is most generously donated to our department by a kind friend of missions, we are able to offer it without charge for enclosure in letter, collection envelopes, and for use in connection with appeals for money.

"Sitka Builders" is especially for the aid of secretaries of literature in developing the subscription plan of the HOME MISSION MONTHLY for a building at Sitka.

Do you wish to convince any of the practical outcome of missionary information? "Definite Results from Definite Information" is calculated to meet that end. While the price is one cent each, a copy may be had without charge if it is to be presented as part of the program of a missionary meeting.

The two items which head the list of aids for juniors are the result of our first attempt to print in separate form Bible readings for devotional exercises in meetings of juniors. The handicraft ideas will keep the youthful hands and thoughts busy.

Two new titles are given for the study of the negro by Miss Helm. Women's societies should use "From Darkness to Light," and young people's "The Upward Path," but both classes of organizations will value the library for collateral reading sold at five dollars.

Last year's subject, "The Frontier," was studied with such interest that there has been a demand for its continuation, and "A Post Graduate Course on the Frontier" has been prepared not alone for the circles that have used the book entitled "The Frontier," but for others to whom the subject has attractions.

The program for praise meetings can be relied upon to combine a spirit of praise with a spirit of the times, and it will be equally valuable to societies of small or large membership.

Do not forget to advise with some one in your school who has both influence and interest sufficient to secure the use of the Thanksgiving Sunday School Program.

Send orders many and early for the "Prayer Calendar for 1910," which will be ready October first. The use of this calendar is the bond that binds together the work on the field and many helpers at home. Let its circulation increase.

Our stereopticon slides tell the story of missions and conditions on the field through the eye, in a way that it cannot always be conveyed through the spoken word. Write for circular giving subjects and terms.

May our literature department serve you?

"Pioneers" Program. An especially fine program for a year of meetings for 1909-1910 comes from a band of juniors in the Empire State. Expenditure in its preparation must have been exceedingly small, except in time and thought, for it is most systematically arranged and its very simplicity indicates the careful elimination of all unnecessary words.

It was evidently duplicated on the hectograph and there are twelve pages, about 4¾ x 5½ inches in size, tied together with narrow

red satin ribbon which is put through neatly punched holes at the left side and tied in an artistic little bow.

The title page bears the name of the organization and shows that the little booklet contains its programs for 1909-1910. The left-hand pages are blank throughout; page three gives the names of all the officers of the society; page five shows the list of hostesses for the various months of the year—this band evidently holds its monthly meetings at the homes of its members. Page seven shows much thought. Its heading reads: "Roll Call Answered by Bible Verses on—" and is followed by a list of months on the left, opposite which are topics for character building. Page nine shows a list of missionary topics for the year with the names of the program committee for each. As this band is studying the text book "Pioneers," the subjects to be studied are as follows:

- March—(1) With Axe and Rifle, (2) John Eliot.
 April—(1) Saddle Bags, (2) John McMillan.
 May—(1) Down Stream, (2) Pioneer Presbytery.
 June—(1) On the War Path, (2) James Hoge.
 July and August—(1) Sewing Meetings.
 September—Rally Meeting. The General Field.
 October—(1) The Long Trail, (2) Marcus Whitman.
 November—Freedmen. Box Packing.
 December—(1) Driving the Golden Nail, (2) Sheldon Jackson.
 January—(1) Twentieth Century Pioneers, (2) The New Migration.
 February—Annual Business Meeting.
 The end of the fiscal year comes in February,

a happy arrangement for the presbyterial treasurer. S. C. RUE

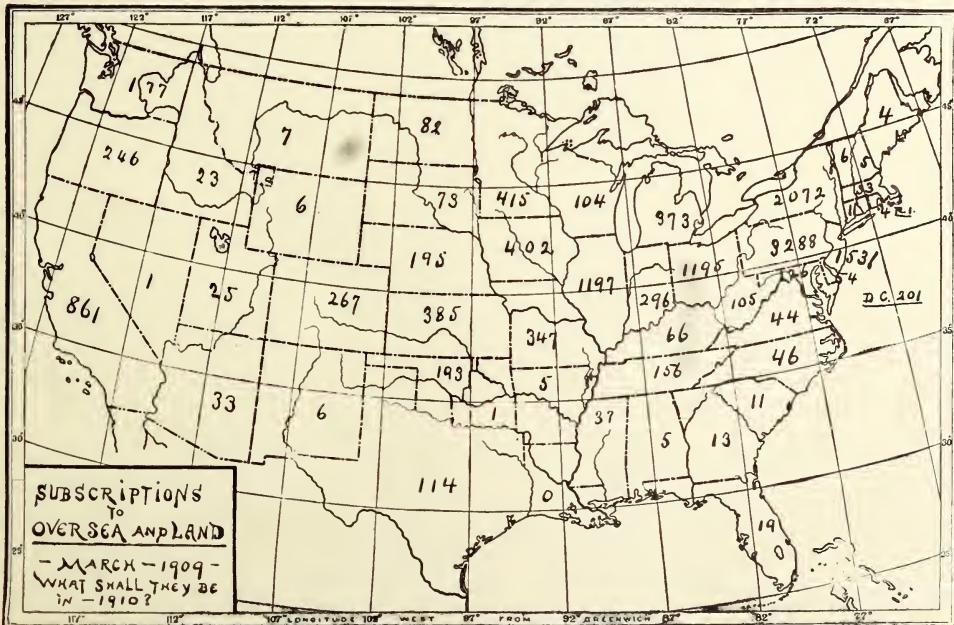
Small Country Churches May Help

We are a small country church and can do but little, but realizing that every little helps we decided to organize a society. Once a month, we find, is as often as we can conveniently get together, as we live from one to eight miles apart. We are all farmers' wives and are very busy women, many of us mothers of small children. We find we must make our meetings interesting in a social way, and always welcome and encourage visitors, sometimes having as many as twelve or fifteen. These are usually neighbors who come in for a friendly visit. We call our offering a "free-will offering," and usually have a small receptacle placed on the table to receive it.

Our program for each meeting is about as follows: Song, Scripture reading, prayer, roll call (to which each member answers by reciting a verse of Scripture), minutes of preceding meeting, business, selected readings from HOME MISSION MONTHLY or other missionary literature. We discuss what we read, and in this way those present gain some knowledge of the importance of the work.

In the busy season we meet only in the afternoon; during the winter months, all day. Each one brings some contribution for dinner, thus lightening the burden of the hostess. We usually sew for fifty cents per day; this seems too small an amount for our work, but we have always had plenty of work, which we would not have had if we charged more. If we have no work we do sewing for the society, such as making quilts and sending these to institutions where needed. NEBRASKA

OVER SEA AND LAND, THE CHILDREN'S MAGAZINE THIS MAP TELLS A STORY AND ASKS A QUESTION. STUDY IT!



TWENTY BOOKS TO BE ORDERED FROM OUR LITERATURE DEPARTMENT

1. Sheldon Jackson, by R. L. Stewart, D. D.	\$2.00	11. The Presbyterians, by Charles L. Thompson, D. D.	\$1.00
2. The Nez Perces Since Lewis and Clarke, by Miss Kate McBeth.	1.50	12. The Southern Mountaineers, by Samuel T. Wilson, D. D. ....	.35
3. The Apostle of Alaska, the story of William Duncan of Metlakahla, by J. W. Arctander.	1.50	13. Home Mission Heroes. ....	.35
4. Life of James Robertson, by Ralph Connor.	2.00	INTERDENOMINATIONAL STUDY SERIES	
5. Missions Striking Home, by J. E. McAfee. ....	.75	14. Under Our Flag, by Alice M. Guernsey. (Paper 30c.)	.50
6. Bird's Eye View of American History, by Leon C. Prince.	1.25	15. The Burden of the City, by Isabelle Horton. (Paper 30c.)	.50
7. When America was New, by Tudor Jenks.	1.25	16. Indian and Spanish Neighbors, by Julia H. Johnston. (Paper 30c.)	.50
8. Our People of Foreign Speech, by McLanahan (paper 20c.) cloth ...	.50	17. The Incoming Millions, by Howard B. Grose, D. D. (Paper 30c.)	.50
9. On the Trail of the Immigrant, by Edward A. Steiner, Ph. D.	1.50	18. Citizens of To-morrow, by Alice M. Guernsey. (Paper 30c.)	.50
10. Christianity's Storm Center, by Charles Stelzle.	1.00	19. Call of the Waters, by Katherine R. Crowell. (Paper 30c.)	.50
		20. From Darkness to Light, by Mary Helm. (Paper 30c.)	.50

All the above prices are net.

RECEIPTS OF WOMAN'S BOARD FOR SEPTEMBER

	Home Missions	Freed-men		Home Missions	Freed-men		Home Missions	Freed-men
Alabama			Lansing	\$79.50	\$41.40	Steubenville	\$6.25	
Huntsville	\$32.50		Monroe	44.25		Wooster	40.00	
Arkansas			Potoskey	31.00	24.50	Oklahoma		
Fort Smith	14.40		Minnesota			Choctaw	1.00	
Hope	7.00		Adams	15.00	17.80	Cimarron	21.50	\$10.00
White River	4.61		Duluth	93.95	14.46	Hobart	11.00	
Baltimore			Mankato	92.34	33.36	Muskogee	41.80	
New Castle	310.25	\$10.00	St. Paul	219.59	83.00	Oklahoma	81.38	5.00
California			Winona	31.70		Pennsylvania		
Los Angeles	1,713.85	271.85	Mississippi			Beaver	107.00	50.00
Nevada		2.50	Bell	15.10		Blairsville	196.79	53.50
Oakland	471.32	57.25	Missouri			Butler	5.00	
Riverside	134.15	88.78	Kansas City	1.00		Carlisle	545.08	124.34
Sacramento	75.00	2.25	St. Joseph	130.50	35.50	Chester	5.00	
San Francisco	350.10	49.50	St. Louis	426.10	93.25	Erie	221.00	112.00
Santa Barbara	180.05	25.75	Salt River	61.50	7.50	Huntingdon	702.00	181.00
Catawba			Sedalia	134.50	3.50	Lackawanna	5.00	
Catawba	10.25	11.75	Montana			Philadelphia North	1,005.05	145.00
Southern Virginia		8.00	Helena	19.10	6.60	Pittsburg	449.49	338.51
Colorado			Nebraska			Washington	50.00	
Boulder	264.00	20.00	Nebraska City	126.63	60.19	South Dakota		
Denver	322.78	13.55	Omaha	172.00	87.00	Central Dakota	37.71	2.55
Illinois			New Jersey			Southern Dakota	50.00	5.00
Bloomington	262.50		Elizabeth	778.94	84.81	Tennessee		
Cairo	3.00		Monmouth	25.00		Chattanooga	52.75	42.75
Chicago	166.00	112.50	Morris and Orange	248.00		Columbia	43.70	
Freeport	140.05	103.05	Newark	25.00		Hopewell Madison	12.98	
Ottawa	41.00	63.00	New Mexico			McMinnville	27.00	
Rushville	79.00		Rio Grande	4.00		Union	229.65	24.25
Indiana			New York			Texas		
Crawfordsville	180.50	102.50	Albany	296.25	39.00	Abilene	40.00	
Pt. Wayne	50.00		Binghamton	54.00	15.10	Amarillo	70.30	
Indiana	136.20	38.08	Boston	48.00	45.75	Austin	44.50	
Muncie	104.40	99.00	Brooklyn	276.00	13.00	Dallas	100.40	
New Albany	45.75	19.40	Buffalo	329.70	152.00	Denton	42.70	
Iowa			Cayuga	58.18	8.15	Fort Worth	77.00	
Cedar Rapids	24.85	11.25	Champlain	12.55	22.50	Waco	147.00	
Council Bluffs	56.95	66.90	Chemung	16.00	12.00	Utah		
Dubuque	54.40	24.78	Columbia	27.00		Salt Lake	21.30	4.50
Fort Dodge	51.00	22.00	Genesee	139.75	28.00	Southern Utah		2.00
Iowa	254.65	31.75	Geneva	159.00	63.00	West Virginia		
Iowa City	133.00	24.75	Hudson	146.00	27.00	Grafton	61.00	
Waterloo	238.59	31.00	New York	25.00		Parkersburg	70.00	
Kansas			Niagara	200.00	17.00	Wheeling	148.25	18.00
Emporia	18.00	3.00	Otsego	7.00	30.00	Wisconsin		
Highland	117.25	31.50	Rochester	158.25	178.12	Chippewa	40.88	10.00
Neosho	165.05	19.50	St. Lawrence	103.00	38.00	Milwaukee	91.00	18.00
Osborne	32.55	13.00	Syracuse	55.00	37.00	Winnebago	174.78	18.00
Topeka	50.50		Utica	55.00		Legacies	1,000.00	
Wichita	59.75		Westchester	306.50	105.50	Interest	654.12	
Kentucky			North Dakota			Receipts from Field	3,825.98	
Logan	49.35		Fargo	10.00		Rent and Sales	55.55	
Princeton	30.00		Minot	1.75		Literature	305.17	
Transylvania	6.00		Pembina	21.80	15.00	Miscellaneous	1,438.35	25.00
Michigan			Ohio					
Detroit	949.71	1,075.50	Cleveland	20.80				
Flint	72.73	5.00	Columbus	19.00	31.00			
Grand Rapids	20.50	14.50	Dayton	175.95	82.00			
Kalamazoo	38.84	23.00	Mahoning	132.90	146.20			
Lake Superior	75.00	24.00	St. Clairsville		1.00			

\$25,582.32 \$5,408.73

Total\$30,991.05

HOME MISSION MONTHLY

VOL. XXIV

DECEMBER, 1909

No. 2

EDITORIAL NOTES



VEN with the swift strides which the months take on, one is half-surprised to find the last four weeks of 1909 at hand. Above the changes the year has wrought the

Woman's Board thankfully inscribes, "Advance." Mission schools are doing better work; those whom it is sought to benefit are more appreciative of the opportunity afforded; gifts are assuming larger proportions in response to better knowledge and a deepened love for Him whom we seek to serve; well equipped and nobly enthusiastic officers are at the helm; and amid all the shifting changes of time the note of praise may well swell out dominantly.

卐

WARMEST good wishes and highest regard follow Mrs. Boole and Miss Lincoln, the one as she enters renewedly upon the Presidency of the W. C. T. U of New York State, and the other as she retires for well-merited rest to that sunny land where it is said all good people go, if they can—delightful California.

卐

THE Pacific Coast constituency knew what they were giving up in yielding Miss Fraser to the wider work of the Board; they would have little doubt that the gain at headquarters was appreciated had they witnessed the hearty welcome which greeted Miss Fraser when she appeared at her first Board meeting. Miss Fraser had stopped on the way to attend various synodical meetings, arriving in time for the "Third Tuesday" meeting, October 19. The first hour was wholly given over to a welcome as genuine and heartfelt as it was informal. Everyone is ready for a strong pull all together, that this may again prove the "best year" the Board has known. Miss V. May White, who assumed the duties of treasurer on November first, returns to the official force where she has been an endeared member, first as

Recording Secretary and later as Associate Secretary. She also had charge of the treasury department for some months during Miss Lincoln's absence a few years ago.

卐

It is being pretty generally recognized by the many visitors to Seattle this year, that Alaska is "the real inspiration," as one puts it, of the Alaska-Yukon-Pacific Exposition. It will surely no longer be doubted that Alaska is adding a very distinct feature of material importance to the promise of the future productiveness of our country. "Polar bears there are, and icebergs there are," but there are, also, minerals, precious and useful, gold and silver, copper, iron, tin, coal, marble—but why try to enumerate the large number that have already been discovered to be held in immense quantity by Alaska? Vast forests and extensive fisheries there are, also; and now there are not wanting sane men who foretell that in certain lines of agriculture Alaska will yet be seeking our markets with her surplus products, and that she shall have her great cities, even as the Old World has its St. Petersburg and Stockholm in the same parallels of latitude.

卐

OUR country owes more of its material outcome, by indirection, to Home Missions than is easy to compute. Every now and then this is seen unexpectedly. We look, for instance, upon the great orchards of Oregon, already famed in the markets of London and other foreign cities as well as in our own metropolis, and are reminded that these are a part of our country's wealth to-day because the Gospel messengers, Spalding and Whitman, crossed the continent as home missionary pioneers to the far Northwest; we recall how Whitman bravely returned a little later to pre-empt it by his train of immigrants, whereby this fertile region became American instead of British soil.

It is of interest to note, in this connection, that the first scions which went to the making of these now famed orchards were conveyed by two brothers, the Lewellings, in an ordinary wagon from Iowa to the far Northwest. There were seven hundred of these sprouts of apple and cherry and other fruits. A writer in *Collier's* tells us how these were hauled by patient, world-serving oxen, over the long trail of barren wastes until the barrier of the Rockies was crossed and the valley of the Willamette reached. "There were days when the water that should have cooled parched lips and swollen tongues was fed to the frail and withered roots. There was food to get and shelter to find, and often unfriendly Indians to evade. But the scions lived to spread their roots in Oregon's virgin soil. The colony that Dr. Whitman had brought into Oregon through Congressional aid, to save the territory from falling under British control, planted orchards from these shoots."

❧

THE "Vampire of the South" is the term by which a writer in McClure's, for October, calls attention to the hook-worm scourge among the poorer classes—commonly known as "sand hillers," "clay eaters," etc.—of the Carolinas, Georgia, Alabama, Florida and Mississippi. It is shown that the inertia and listlessness, in a large number of cases, is due not to mere shiftlessness; but has its source in a cause similar to that which produces the tropical anæmia, of which so overwhelming a number of Porto Ricans were the victims at the time of American occupancy—when fully one-third of the deaths were found to be due to a parasite, the discovery of which by an American surgeon, with remedial treatment, has led to such splendid results in transforming hundreds of men, women and children from listless incompetents to health and activity. The American parasite is found to be closely akin to the Porto Rico hook-worm and to be almost identical in its effect, and equally satisfactory results are predicted if as vigorous a remedial work is waged.

And now comes the announcement that one million dollars is to be given by John D. Rockefeller toward the wiping out of this dire parasite, the whole scheme of aggressive operation to be in the hands of trained men of science, mostly chosen

from the South, and therefore perhaps the better able to grapple with the problem.

❧

Two strong points in the outcome of our mission school work are made in articles which have prominent place in our columns this month: One is that the standard set before the pupils of our mission institutions by which their success is measured, as they go out from these schools, is the power "to do" as well as "to think"—to "know," not merely, but to use that knowledge for the uplift of the individual, the home, the community. In another article is the reminder that while these schools exist because of gifts bestowed, the same fact applies to large educational institutions all over our land, which, but for their splendid endowments, could not be sustained, the amount of tuition which their students return being far below the cost of maintenance; and further, that the many who are quietly sustaining the mission schools by gifts, obscure though they may be, are as vital benefactors of their kind, though unheralded, as the bestower of millions upon great institutions.

❧

"SITKA BUILDERS" are multiplying delightfully. Your Secretary of Literature has been informed concerning the conditions which entitle a society to one or more "shares." These certificates are winning much commendation, as quite original and entirely acceptable. Each certificate is to have a permanent place in a volume especially devoted to this purpose, and which will eventually be forwarded to Sitka to be preserved in the building. Your society should have a place in the volume, and may have by a little earnest effort in securing subscriptions to the HOME MISSION MONTHLY. A certificate for this purpose will be furnished upon request if your Secretary of Literature has failed to receive one. Write for particulars.

❧

WHY not send the HOME MISSION MONTHLY as a Christmas present to your friends, or to some one who is herself unable to subscribe? An appropriate card has been prepared bearing holiday greeting, which will be mailed free to any accepting this proposition.

WHILE it is true that subscriptions for this magazine are received at any time during the year, yet by far the larger part of our more than thirty thousand subscriptions date from January first, and all such expire with this number. That means that renewal time is at hand for some twenty thousand subscribers. That fact has also a further significance, for since effectual advance in matters pertaining to Christ's Kingdom depends upon a knowledge of need and progress, and since that knowledge comes from the missionary magazine, the matter of your renewal is lifted—is it not?—beyond the question of personal preference and put on the plane of Christian obligation.

卐

THE governing purpose in seeking to increase the circulation of this magazine is to stimulate prayer, gifts and personal service for the evangelization of our land; to stimulate interest by information; to enlist the many now inactive. Add to this the happy possibility of giving, at the same time, a new building to the plant at Sitka through the carefully saved surplus over cost of publishing which a largely increased list would secure, and you will see why the Woman's Board so keenly appreciates that its friends are doing essential service when they gain new subscribers to the HOME MISSION MONTHLY.

卐

IN early October another member of the Woman's Board of Home Missions was called to the life beyond, Mrs. W. P. Allen of Harrison, New York. Mrs. Allen was a woman of unusual personal charm and culture and of undeviating fidelity to Christian duty, one in whose life first things came first. Only a short time ago was reported the home going of Mrs. A. W. Parsons. These two delightful women, long members of the Board, were closely affiliated in life, in friendship, and in their work for Home Missions they were even more closely allied. They served together in local and in presbyterial work, and were for years members of the important Publication Committee of the Woman's Board. Hand in hand they worked for the advancement of all that pertained to the best interests of the cause, and almost hand in hand—so little were they divided in their death—they went to their reward.

Mrs. Allen's illness was first seriously marked in the afternoon, and as the shadows of night gathered she "fell asleep."

卐

AGAIN has come the summons which none may gainsay. Mrs. W. S. Ladd of Portland, Oregon, Vice-President of the Woman's Board and President of the North Pacific Board, after an illness of but few hours, on October 23, fell gently asleep. To fittingly express what this loss means from the earthward point of vision is quite impossible. Hers was a character and a life as rare as admirable. Her husband, whose business integrity and enterprise was one of the splendid foundation stones in the building up of the great commercial interests of the North Pacific country, and whose Christian philanthropy left its stamp on the whole Coast, found in her a fitting counterpart, and when he passed away the stream of beneficence was not abated. Her benefactions were as thoughtful as they were unmeasured, and so fully in the Bible spirit that no one save herself knew their extent. Her beautiful home welcomed many noted people, but none found more gracious and genuine welcome than did the most obscure worker in the Master's vineyard, while her associates in missionary work were her frequent guests at especially delightful functions in their honor. Those in all ranks of life were proud to point her out as the foremost woman of her city, so prominently was she allied with its highest social and religious interests. As showing her fidelity to lesser and greater duties, the fact may be mentioned that for full thirty years she served as treasurer of her local church missionary society, while for a good part of the time she also stood at the head of the whole missionary work of the North Pacific. Possessing great dignity, combined with quiet earnestness, she won the regard of all associated with her whether in social life or in her widespread Christian activities. Of somewhat slight physique, yet her ready grasp of a situation made her a potential force in any movement with which she was allied. The measure of life is the well spending of it, declared the wise Plutarch. Measuring her life by this standard, Mrs. Ladd lived far longer, even, than the fourscore and two years of her earthly existence. With full hearts we praise God for such a life.

HELPING WHERE HELP COUNTS

By Florence Stephenson

NOT long since, one of my friends heard the president of Vassar College make a public address in which he said that the annual income received from the students there meets only about one-fourth the annual outlay for expenses of the college, the deficit being provided for by the rich endowment and from other sources. What is true of Vassar College is practically true of all institutions for the higher education of men and women throughout our land. They could barely exist, and certainly could not fulfill the purpose for which they were organized, if their only supply of funds came from those receiving the benefits at the time.

We rejoice that the cause of higher education in church and state colleges, in theological seminaries of the various denominations, in state universities, in state normal schools, in naval and military academies, in public high schools in our cities and towns, has been for some generations laid upon the hearts of public-spirited, Christian people. We rejoice, too, that in this benevolent work along the lines of culture, religion, science, art, patriotism, there is never the slightest suggestion of harm being done the individual beneficiary because he pays but a small percentage of the actual outlay in money for his educational advantages. We believe donors of gifts to well-known institutions must find much satisfaction in results for good wrought to the individual, the church, the state and the world at large.

There are, however, in our country, many thousands of children belonging to the exceptional classes, living in out-of-the-way places where no adequate public or private school facilities, even in the way of primary or grammar grade work, can touch them. Unless the need is supplied by missionary organizations, these children must be passed by in the distribution of the good things this present age affords and, also, go the poorer evermore. Benevolent people who have been called to bestow their gifts upon inconspicuous mission schools, carried on by the Home Mission Boards of all denominations, and have so nobly responded to that call, have a right to feel the same satisfaction and encouragement in their work and labor of love as

those whose gifts have helped to found and equip renowned institutions of learning. When the records on high are opened, I am persuaded that the commendation for this inconspicuous service will be equally as great as for that which just now seems of so much greater importance. To prepare these children who would have no other chance of development for citizenship, both here and in the Kingdom of Heaven, is a task worthy of all patriotic Christian Americans.

The watchword of our Home Mission Board is "Our Land for Christ." Is not that a most laudable, patriotic enterprise, worthy of enlisting the interest, the time, the talents and money of Presbyterian women? Volumes would be required to recount what has been done for neighborhoods, towns, and countries by means of primary, grammar grade, and high schools supported by the Woman's Board. The day schools are placed where the children



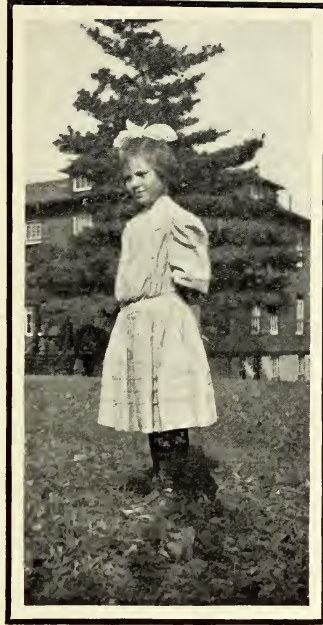
PROMISING MATERIAL

of past and present generations could not be reached and helped by the public schools, and the most needy and deserving pupils of the day schools are recommended by their teachers to the boarding schools. The parents and friends are expected and encouraged to do all within their power along the line of self-support.

SPECIFIC CASES

Instead of reading about communities benefited in a general way, you will be more interested to learn of individuals who, having had a kindly and timely helping hand reached out to them, have by this means not only themselves found firm standing ground, but have been enabled to uplift and encourage others.

I recall a poor, honest, hard-working, ambitious woman, living far back in the mountains. She was the mother of a dozen children and those of her first husband had hardly a fair share of the scanty provision for all. Her plea was, "I haint looking for no high larnin' and no great riches for my childer, but just a chance to help get them ready for the Kingdom." We received her eldest daughter. Nothing could be paid for her. Life had been so hard for the little girl that she had grown to believe she must fight instead of win her way through the world. Her temper was fitful and often blazed out destructively. Love and patience conquered at last. After spending three years with us she went out to earn her living, to clothe and pay fifteen dollars entrance fee, that her younger sister, a beautiful and sweet-natured girl, might enter school. You see, she was almost up to Vassar standard of support meeting one fifth of expense. That was fourteen years ago. Within the past five years the older sister entered into her inheritance, a citizen verily of the Heavenly country. Her mother's prayer was answered in her life beyond, no less than in the success in this life of the younger sister who for some years has been occupying a good position both financially and socially. She has married a substantial man in the common walks of life and her step-daughters "to-be" were among our full pay pupils the year before she married, because of her statements as to the value of the school



A PEASE HOUSE PUPIL

This child is supported by a widowed mother, and but for this school could not be educated or cared for satisfactorily

work. Now they are directly under her care. When she was here it was her delight to care for the little children in the school family, and she was all unconsciously training for her life work. Is it any wonder the lady who paid seventy-five dollars annually for these sisters while in

school became so interested in seeing them develop into self-supporting, useful women that she made the two scholarships permanent by giving \$4,000 to the Board. The endowed scholarships are still working out the latent ability of two other girls and giving them a chance



A TINY MOUNTAINEER

to revert to the type of their fine Scotch-Irish ancestry. We need more scholarships endowed.

A cunning little six-year-old was brought

to us by a degenerate father whose wife had left him. The wife knew the school through some kinswomen who had been here and shrewdly managed, without the man's knowing she had a hand in it, to have her little daughter placed here. She knew the school was the only place in the world that stood between the child and destruction of life and soul. We had to take her without money because there was no more money in the family than there is "blood in a turnip." Little Amarintha's scholarship was taken and her clothing provided by a lady whose own dear child had gone

"Unto that school

Where she no longer needs our poor protection,

And Christ Himself doth rule."

To overcome family heredity, to inspire with right ideals even after Amarintha had become a Christian and united with the church, was the work of eight or nine years in school where she graduated from the grammar grade. It took her longer to do it than any other child we ever had, and in the summer vacations when she went out to work she always came back before the time set and had either to be transplanted or kept in the school. When her school days were over she knew enough about housework to begin to earn five dollars per month. That was three years ago. She has been in the same neighborhood and with the same family most of

the time. She has been entirely self-supporting, her wages have been raised a little, she has taken special delight in giving toward church and mission work support and has placed about \$100 in the savings bank. She is beloved by the family

for whom she works and esteemed by all the neighbors. Did not the Lord Himself truly place this little girl's hand in the empty hand of that mourning mother and say, "Bring up this child for me"?

It is beautiful to see how the earnest, substantial, self-respecting mountain families grow in self-support as the years go on. There is one family whose four daughters we have had one at a time. When the first one came they could pay but ten dollars annually for her. There were fifteen dollars for the second, twenty-five for the third and now the fourth pays our full charges of seventy-five dollars. The two eldest girls have married well, the third is teaching, while the fourth is still with us.

The Home Industrial School at Asheville, N. C., was organized twenty-two years ago. A number of our pupils now are the children of former pupils and it is good to see the development of the present generation, and to know how much nearer



JUST WAITING A CHANCE

they come to self-support than did their parents. We do not want to take only those who can pay their own expenses; we want the blessing of having with us those who need to receive and want also that you, philanthropic, patriotic, Presbyterian

women, may still have through this school the greater blessing of bestowing gifts to purify and develop along right lines our national life, of uplifting whole families and communities by means of hand, head and heart education of girls who could have no other opportunity to prepare for life in

this world or the world to come. Patrons of our mission schools in the mountains are like the patrons of institutions for higher education elsewhere—doing the utmost toward self-support. In this school the present year we hope to reach a forty per cent. standard.

THE DOOLITTLES' GARDEN

By Jane Greenleaf

THE garden was on a hillside in New Hampshire. It would be more exact to say gardens, for there were several of them: small terraces and pockets of earth on either side of the cottage which had sheltered the Doolittles for nearly thirty summers. From the first Mrs. Doolittle and Jemima were determined to have flowers, and their enthusiasm communicated itself to the others. Year after year they struggled against the adverse circumstances of the late New England spring, of cold, wet spells of weather and long droughts (with the well at an inconvenient distance), not to mention the woes incidental to all gardening. Each year they sowed and planted in hope, and were brought to the verge of despair, and finally rejoiced over a partial success before the frosty nights came to end it all for that season. Then they prepared for next summer with unflinching hope and courage. There came always one bad week or two in July, when Mrs. Doolittle was sure the gardens would be failures and said so; but it was a very bad year indeed when there was not beauty and glory of color enough to reward her for all the toil. "To please their senses that travel by," as a gardener of olden time put it, was the great aim of the Doolittles, and they treasured up the expressions of delight that came to their ears from foot-passengers jogging on the road or resting on the stone wall above the beds of poppies and phlox and larkspur.

One afternoon the Doolittles were taking a sociable cup of tea on the piazza. They did not care very much for the tea, but they did like the sociability, being busy people, who seldom had time to see each other in quiet of soul during the day. The talk this time, as often, was of gardens. "It is strange," said Jane, "about that larkspur. The remark is not new, but I

am impelled to make it again. None of those we sowed or planted and worried over, ever grew so tall or bore such spikes of bloom. It is six feet high now, and it has come up for the last twelve years at least. Isn't it as long as that, Jemima?" Now Jemima keeps the rest of the family in dates and figures, to the great saving of brain-fag. "And it is just where we could have wished it," said little Susan, the niece, "by the piazza steps."

"You remember the poppy," said Jane, "that came up so unexpectedly in Jemima's rose-bed that she nearly hoed it up, taking it for shepherd's purse."

"Indeed I do," said Jemima; "it was a lovely poppy, and it had fifteen hundred sixty-three blossoms." The others admit the fact, for they know Jemima's truthfulness and they had seen her cut the seed-vessels and count them every morning. It is hard to believe but they have the will to do it.

"We didn't do much for those forget-me-nots in the swamp," Jane went on; "we just chucked them in and left them. They are wonderful now. Did you go down there this year? There are roods of them, between the clumps of birch and alder. It is worth braving the mosquitoes to see them growing."

"There is a little alpine forget-me-not," Mrs. Doolittle said to the visitor, "that died out of Jane's garden after one year and then appeared near the stile. It comes up every year in a new spot and flowers and hides itself again. It gives me a thrill of delight like the face of a friend."

Next Sunday Jane came home from church with a new phrase: Achievement by Indirection. "That is a good way to speak of the horticultural successes for which we have not digged or delved," said she. "I think there is a parable in them." Jane has the hereditary strain of

homiletics to an almost appalling degree, but the family is used to her and is not appalled. This time they were even struck by her idea and helped her to work it out.

The visitor helped too. She is what is called a missionary; that is, she lives the kind of life a Christian woman ought to live, and she lives it among people who haven't so much to help them to be good as the people of—well, let us say Boston. She comes to the Doolittles now and then to rest and expand her mind. It was she who spoke now. "Did I ever tell you what the one thing was that sent me to the Southern mountains? If the schools of Persimmon Valley are worth anything, they are a case in point. Years ago, before you knew me, I was spending a summer with a friend in the Adirondacks. Her cousin, a learned professor and a quiet, unassuming woman, was with us one evening, and at my friend's request she told us her plans for a settlement in one of the large cities. It was in the dawn of settlement work, and the exposition so modestly given of the idea at the root of these enterprises opened a new world to me. The searchings of heart as to what use I could be in the world resolved themselves into a plan and a purpose as we sat in the dusk and listened to the low voice of the seer of things to do, and the way to do them. To use another figure, and one more fitted to our garden talk, the seed fell unknown to the one who sowed it. I do not think she ever knew, but when a discouraging time rolls over me, and the things I am working hardest for seem to come to nothing, I remember this, and wonder if some of those 'achievements by indirection' of which we heard to-day are not making up for those the cankerworm is destroying. To compare small things with great, like Henry Hudson failing to find the Northwest passage he was sent to discover, and opening another highway to the nations, and one they needed more. I see them now and then—these achievements—and I believe there are many, of which the germs are still hidden, to spring up for someone's gladness and help. Some of the families we have toiled the least for have blossomed out—yes! that is just the right expression—blossomed—and borne fruit the most. There is T. H., who lived miles away from 'Simmon Valley, and of whom we knew nothing for five years, while he

was watching us closely. He finally came to the cottage, and told us his opinion of us, and it was a good one."

"Oh, is it his wife who does such beautiful work—the invalid?"

"Yes, that is the one. They are fine people, and they are doing things. And there is a flourishing family, or set of families, who support themselves and prosper on an industry well carried on. The head of the house, Jim Patton, says I started him off by those few lessons in sloid that were given over on Poison Oak Ridge. The illness of one of my helpers obliged me to stop the class, and it was never possible to go on with it. I put it down to profit and loss until Jim explained that I was the founder of his fortunes.

"Do you remember the first man who came into our church—a moonshiner—who now serves the Lord with the whole-souled devotion with which he says he used to serve the devil? Was it anything he heard from us in Sunday school, or from our ministers, that troubled his conscience? No, indeed! One winter night, just after we settled in the valley, he was coming home from some wild enterprise and saw the light from the cottage as he rounded the corner of the hill. He knew why that house was there, and 'it put him to his studies' and was the beginning of everything good for him and his household."

"But, auntie," said little Susan with a puzzled frown between her brown eyes, "isn't there a very bad moral? Why does anyone work at missions if things happen better than we can make them happen?"

"Think a little further, Susiekin," said Jane. "How about grandma's garden? If we hadn't worked hard, and all summer, too, there would be nothing to show at all either in the gardens, where we expect to see the result of our digging and watering and watching, or in these surprise places."

"Yes" said the visitor, "we know that mission work pays—but we have to wait more than a few months of summer to see the blossoming. Blue times come, when we are sure that the crop is a failure; then a flower springs up where we had a right to look only for weeds, and brings to mind the wealth of resource of God who gives the increase. Our hearts are lightened, and we go on rejoicing; no longer 'faithless but believing.'"

THE TRUE STANDARD OF SUCCESS

By Edward P. Childs, President of Asheville
Normal and Collegiate Institute



Y what standard of success shall we measure the results of the school work so faithfully and generously supported by the church in all parts of our land? Shall it be the value of the property so thriftily acquired and carefully administered and improved? Shall it be the number of pupils brought into the schools at the opening of the year or graduated at the close of the session? Can it be by the expressions of appreciation freely made by those in many communities who have been won to hearty support of the work? Or shall it be even the degree of culture and knowledge acquired by its pupils? All these elements we have in the work and they count in forming an estimate of the degree of success attained, but the same elements could be used as the basis of judgment of any school work and in any community.

The Christian school of to-day must establish a higher, broader standard of successful effort than that formed of these elements of wealth, numbers, reputation and scholarship. The two chief constituents of our standard for success must be the real characters made and developed in our pupils and the degree of uplift which they are able to carry into the communities to which they return or into which they go as workers.

Certain material is given each school, in its pupils, and their capacity for genuine character building determines the possibility of success in sending out strong men and women, whose lives are counting in improved home surroundings and conditions, better citizenship and greater righteousness. The inspiration of their example and direct teaching as they return to the home communities cannot be estimated in terms of the success toward which the world is all too generally directing its energies.

The boys and girls who have come under the influence of our Presbyterian work in these mountains are, in a majority of cases, splendid material for development, above the ordinary pupils of school age in earnestness, in purpose, in eagerness for

education of the right kind and in responsiveness to the right stimulus. The strong young lives which have been sent out from the schools with characters well turned toward the things that count for righteousness, with a spirit of consecration to service and with enthusiasm aroused for improvement, have counted largely in estimating the success of the work.

The words of appreciation which have been bestowed upon the work of many of the girls of the Normal after they have graduated and taken up schools in the rural districts emphasize the fact that they have learned "to do" as well as "to think."

Entire counties have been completely changed in character by the work of our schools and the impetus which has been given for righteousness and good citizenship can never be estimated in any terms of ordinary judgment. The example of refinement and culture, given by the teachers in our schools, has had a greater influence than is fully appreciated oftentimes. The splendid service given by these teachers, who have in many cases sacrificed personal prospects and are working for salaries far below those they could command elsewhere, is deserving the highest praise of the great church they represent so ably on the fields of labor.

The fact that such fine talent has been enlisted in the school work is an element in judging success.

Personally, my service has been of such short duration, only two years and those spent happily amid the delightful surroundings of the work at the Normal and Collegiate Institute, that I feel my viewpoint is decidedly restricted in attempting to estimate the success of this great work which has been carried on so loyally and faithfully by the many who have been on the field almost from the inception of the school work of the Woman's Board.

A few visits to the day schools far out in the mountains, conversations with those who have observed the changes for good in many communities and an abiding faith in the true value of the efforts that have been put forth by the devoted work-

ers, enable me to state, without reserve, that a splendid work is accomplished in all these mountain regions and that there is great promise of success for many years to come in a large majority of the communities in which the schools have been planted.

The work deserves the intelligent consideration of our entire church, and a continuation of the keen interest which has been shown so practically in the past and which should increase as the work advances. Changing conditions, throughout all these regions, demand a thoughtful consideration on the part of all the workers and a skillful adaptation of "means to ends." Modern school requirements must be met as fully as possible in all our schools, and we must all work together with a full appreciation of the possibilities

of this service to which we have gladly put our hands and in which we have engaged our hearts as a part of our service to the Christ, who has honored us by placing us in the work and entrusting its development to our care.

The prospects for the year at the Normal and Collegiate Institute are excellent, and in spite of many problems to be solved in the management of the school, everyone has entered upon the work of this session with such a cheerful optimism and such enthusiasm for improvement that there is inspiration in each day's service.

May I ask the prayers of the entire church for the teachers and pupils of our school who are working together so heartily, and yet need divine guidance at every step?

IN AMERICAN HIGHLANDS

A LAND OF BEAUTY

By Elizabeth Cameron M'Gillivray

IN that part of the country known as the "Land of the Sky" we find many thousand dwellers on the hillsides and in the fair green vales who are unique in character and in their expressions of the simple life. These staunch Americans trace their ancestry to the glens and recesses of Bonnie Scotland. During the stormy times after the fateful year of 1745, when Prince Charlie raised his standard for the Stuart cause, only to be defeated on Cul-loden Moor, some of the sturdy survivors found their way to North Carolina, Virginia and Tennessee. There they lived and died for many generations, until recent years almost unknown by the world at large. From their very inaccessibility the mountain communities can have few changes, so the mountaineer, shut off from all intercourse with his fellows, clings to custom and tradition.

The kindness of mountain folk is unbounded. We, whose days have been spent for the most part north of the Mason and Dixon line, have often heard of Southern hospitality. In this connection we dream of the manor houses of the favored children of men, and these are truly found there, for the sunny Southland is enriched by its grand old homes of the Bracebridge type, where hospitality is dispensed with a free hand.

It is a far cry, perhaps, from this picture to a log cabin near the crest of the Cumberlands; but one's welcome is none the less sincere in these homes of our mountain friends. The real mountaineer's home at its best is a humble place; bare floor and roughly-ceiled rooms with a spacious fire-place, where a cheery log burns brightly, often the only visible comfort of their indoors.

One can scarcely pass without a word concerning their out-of-doors. The seasons come and go and each brings its individual beauty. The incoming spring-time covers with every tint and shade of green the trees on the hillsides from foot to summit. The red bud peeps from the branches of birch and mountain laurel, giving the appearance, at some distance, of Scotland's purple heather. The dogwood thrives in prodigal abundance. The sycamore's feathery branches seem to want supremacy over sister trees. The willow's graceful sway looks silvery in the breeze of the morning. Anemones, violets and wild pansies lift their delicate coloring to the tender touch of little children who cry, "Oh, let us pluck this pitiful one!" Bluebirds and robins perch on post and fence-rail caroling their morning song. Rosy-checked maidens bear home their flagons of fresh milk from the dewy pastures, bliss-



PHYSICAL CULTURE CLASS, ASHEVILLE HOME INDUSTRIAL

fully ignorant of their heritage of health and simple happiness. The sound of the grist-mill and the noise of out-going lumber wagons are familiar heralds of early dawn.

When July days are coming to a close we find the farmers home from the "meddlers," and beside them on the loads of sweet-smelling hay are the daughters of the households who have had their part in the summer day's work. But nature does not put all its beauty of landscape into spring and summer. Nothing could be more soul-delighting than a look at the hills surrounding a mountain glen when autumn's touch has been upon them. No tapestried wall could compare in magnificence with this wealth of colors, bright red, saffron, orange, yellow, brown, with here and there a cedar evergreen, telling you that summer is over but that it will come again.

And winter's beauty—what of it? An artist well might grieve over his inability to portray fully the sparkling delight of the forest trees when Jack Frost has them in his icy grip. Their shimmering beauty under the light of Tennessee's morning sky is gorgeousness and glory. But not only in sunlight are there sights pleasing to the eye. The rising of the golden moon over the hilltops outlined against the sky sends glory over the glen when the sounds

of the work-a-day world are hushed and only the tinkle of a lonely cow-bell or the quick bay of a distant hound, marking some belated traveler, breaks upon the silence of the peaceful vale. 36012

But our mountain land has its rainy days as well as those of sunshine. The dwellers in our coves and glens cannot see the gathering storm long before it breaks. First a mist along the bluffs is seen growing thicker, ever thicker, till great clouds hide from view the nearby hillsides and summits. Then the very heavens seem to open and the water falls in torrents, swelling all the rivulets and streams and washing great culverts in the red soil.

So much for the beauty of the landscape and surroundings of a people hidden behind hills and mountains. Their ancestors did valiant service for our country in Revolutionary times, as the records of King's Mountain will prove. Many brought up to poverty and privation, surmounting all obstacles, have attained to the high public offices within the power of the American people to bestow, and most nobly have they dignified their positions.

Great credit is due to their persevering character, and many a lesson do they teach those whose opportunity has been much greater, and who, alas! have, sometimes, been weighed in the balances and found wanting.



PEASE HOUSE GIRLS, ASHEVILLE, N. C.

WHEN OPPORTUNITY COMES LATE

By Mary Johns

THE Home Industrial, constituting the intermediate and grammar departments of the Asheville system, opened its year with bright prospects. Most prayerful and thoughtful care had been taken in making out the list for this year and from the many, many applicants there surely were received the very ones most needing to come, the ones who are going to make the most of the opportunities offered them. We have a fine, full school of earnest girls. The bright faces of the Pease House children of last year, promoted from model school to our fifth grade, add cheer to our family.

One of the most interesting classes, I think, is the one we must always form for the first two months—girls too large and old to attend the model school, yet infants intellectually. They so much need us, and their plea shows such ambition that we enter them, and form them into a special class, giving them much outside attention. It is pathetic and gratifying to note how pleased these dear young women are to have this double chance. They prove beyond a doubt that their

aim in coming is, "I aint had nary any chance and I want to be somebody."

Were it not for this plan of entering the below-grade ones, some of the most noble and needy girls would become discouraged with their lack of knowledge, and return to the factory or cotton field without even trying to become "somebody." At best we can give them but a taste of "book larnin'," but we can give them, even in a year or two, the home training that will reflect its influence and usefulness in many communities of this Southland. It is really wonderful how soon they begin to hide the Word in their hearts. They delight in the Sabbath night reading circles in their teacher's rooms. They soon take pride in learning to make a bed. The ambition to "get into cooking class" soon finds open expression. The music and sewing classes never seem to be other than a happy, profitable recreation hour. So we feel, that even though the three R's may play a small part in the lives of some of these girls, the Christian home training will surely tell in the lives of all.

THE FAR-REACHING RESULTS

By W. E. Finley

RESULTS often seem like the effect of a pebble dropped into the mountain pool. The pebble is not large in itself, but the ripple reaches out to the surrounding shores. It is not lost, though the pebble sinks to the bottom; the wavelets strike the banks.

We seem so small in comparison with the great work to be done and the workers are so few when measured up with those around; but still the result is not bounded by the fewness of the laborers, nor by their weakness, nor by the means employed, for should the workers retire and nothing more be attempted, still a lasting impression has been made that all the forces aligned in opposition could not efface.

One of the far-reaching results is the realization that the church must be the leader in all the movements that are for the upbuilding of the community and for all time. Time was when men took religion in doses, and not all took it. All that was required was to "get" it once a year and afterward one could fall back into the old life until time to take another dose. There were some who kept it all the time, but others did not want it even part of the time; it hurt their business or their trade. But setting a high moral standard to be lived up to and insistence upon this has made for constant, militant Christianity.

It is not the preacher alone who stands for it, but the laity also. One example of this is the almost solid vote for prohibition in the mountains, and the stand which the church has taken on these questions has been the basis for it all; for the church has lined up the people, and where the few in Zion cried out against the monstrous wrong and where the minister was alone, to-day the most ardent and the leading workers are the lay body of the church. They have learned to hold up the hands of Moses in the fight.

Then the mission schools have been wonderful agents for the teaching of the Bible which the public schools were not and could not be. The knowledge of the Scriptures which the pupils have is truly wonderful and this is bound to be far-reaching in its effect, for it gives a solid basis upon which to build the character

already strong in its leanings and tendency. In whatever way this character finds vent it is strong. If in vice or passion, it goes the limit, and if inclined in the way of righteousness, it knows no defeat and no difficulty is too strong to overcome.

In our schools the children learn that which makes Christians, not sectarian proselytes. Some objection has been raised that our schools have for their aim the making of members for our church, but the far-reaching result is that they are given a foundation upon which to build true manhood and womanhood and also learn the true source of power.

Another far-reaching result is the effect upon the public schools. Our higher schools are sending out teachers prepared to set higher standards of living. Our schools, equipped, as they are, with good, true, Christian teachers, are establishing a standard that will render the people dissatisfied with any other. One instance: In a town where the Board had maintained a school for many years, it was decided to withdraw and leave the town to carry on its own schools. The first year the school did not equal the grade maintained by our schools, but the second year, by special effort and by special taxes, the school was made approximately as good as the mission school. The standard set had to be equaled to satisfy the patrons, and it was done. What was done in one place can be done in others and will be done.

The Sabbath school is also a far-reaching result. With trained workers and with classes trained by them coming up to take their places, the Sabbath school is becoming one of the strongest helps to our work. It is through the Sabbath school that we reach the people. The old routine discussion of knotty questions over which people have broken their lances for ages formerly occupied the time of the mountain Sabbath school. But now, with methods and attractive teaching, what was once little appreciated has become a source of joy and usefulness. Where once there was one Sabbath school, to-day we have many, each surpassing the one both in numbers and in interest. As for school so for Sab-

bath school; a standard has been set up which must be sustained.

Further, the church has laid down the maxim, that a Christian must take a firm stand on every question that has a moral side. Time was when the thought was prevalent that all men did not have to stand with no variableness nor shadow of turning upon these questions, but to-day the Christian must be all that the minister stood for and a little more.

One thing for which our church has stood and which is being accepted by all, is the sustenance of the ministry and self-support. The mountain minister was supposed to work during the week and preach on the Sabbath for the edifying of the people, but it was not thought that the preacher should receive a salary. Even to-day this idea is widespread, though not so common as in past time. There were and are powerful preachers still working in this way, but the people are recognizing that the minister cannot do what should be done and keep up daily manual service. Little by little the idea is becoming accepted by all that the laborer is worthy of his hire and that he who works for the Gospel should live by it.

Another of the results is the passing of clannishness in religion, or sectarianism. The mountaineer is sincere and radical in his belief. He has the old noble Scotch

dure which believes, and sticks to that belief in face of all odds. But sectarianism is being overcome and brotherly love and a recognition of worth in all are taking its place, and this is one of the most far reaching results brought about by the church and schools through the teaching that true altruistic spirit is the only motive that inspires our work, and that the upbuilding of Christ's Kingdom in this world is the aim of all the work done by us.

As a result of working shoulder to shoulder with every denomination, Christ's Church is laid upon a broader basis, even upon the foundation which He said—love through Him to all. Effort has proven not in vain; the work of His Kingdom has multiplied many times through united forces as it could not by division through individual or sectarian ideas. The time of brotherly love and union against evil is dawning.

We might mention other results, such as the laying of a broad foundation for the building up of a strong denomination, the good that has been done in individual lives, the souls saved and lives brightened; however, these are present and individual. We have spoken of the results that touch all, though not apparent on church roll or General Assembly's minutes,—still results that reach farthest.

THE LAURA SUNDERLAND SCHOOL

CONCORD, N. C.

By Melissa Montgomery

BALMY, dreamy, beautiful autumn days! Days when nature seems perfecting her color scheme of the season by touching every hillside and dale with indescribable tints and hues from her generous palette; when Mother Earth, with the wealth of her products, is challenging the threatening frost king with fleecy fields of cotton and golden heaps of pumpkins, corn and potatoes; when the woodland is yielding her dower of nuts and wild berries; and hiding away among the clustering leaves, like amber gems, may be found autumn's last donation of fruit—the persimmon.

The song of the mocking bird, from his sheltered retreat in the distant wood, seems to mingle with nature's call to

come out for a frolic; while the school bell, with authoritative note, calls all to work.

Even at this hour of the morning there is no time for further dreaming for some of the willing, happy workers at Sunderland. In response to the alarm clock, at four-thirty, a half dozen girls turn from night's dreams to the activities of the day—breakfast must be ready for the later risers and bread made for the growing appetites of three score and ten hungry ones.

Seeing great plates of this same sweet, light bread quickly disappear from the table, I can but wonder if the new girls eat it in the spirit suggested by one of our quaint old neighbors, who, expressing her

preference for her biscuits baked on the hearth in the old Dutch oven, turned, with commiseration in her tone, to the visiting teachers and said: "But you all have to eat loaf bread."

Though domestic work is emphatically a part of Sunderland training, its hours are not allowed to infringe upon school duties. From eight-thirty till three, except the noon intermission, which is long enough for dishes to be washed, sweeping done, etc., the class-room work is undisturbed.

Since entering upon the second week of school, every place is full and the waiting list is unusually long.

Little Sarah, who for a year has been wanting to come to school with her sister, unexpectedly arrived the second day of school and our expressions of surprise gave the poor child a restless night. Repeatedly, her sister said, she was awakened by Sarah's clinging arms and her entreaties to stay. "I don't want to go home," she would say. "Don't let them send me away; we can both sleep in a single bed."

Her buoyancy of spirit, her originality and readiness to learn make us glad indeed, that there was no need to send her away. She is glad to be one of three in a double bed.

"I haint never had no one to show me

how to do," was the proffered apology of one of the new girls for her seeming slowness in getting started in her school work; and though her work testifies to the verity of her statement, her willingness to be directed makes it no unpleasant task to teach her; this, however, can be said of all our girls, and we pray that with us may begin that process which shall make "our daughters as corner stones, polished after the similitude of a palace."

In our first Christian Endeavor meeting, how glad we were to see nearly every one pledge herself to give systematically during the school year. The giving cannot be on a large scale, but there is the "willing spirit," and even the small weekly pledge must be met through self-denial.

You will rejoice with us, that each year gives evidence of improved conditions in our rural schools; also that there is a growing demand for schools of all kinds, and that the students crowding into them are better prepared than ever before to meet requirements.

For the first time in our experience, our upper grades are the over-full ones; and never before did so large a percentage of the class finishing our work go right on to school elsewhere.

Friends, we are but helping our kinspeople to a realization of their rightful inheritance.

NEED OF CHRISTIAN EDUCATION

WHY SHOULD WE SUSTAIN SCHOOLS AMONG THE MOUNTAINEERS?

IT is of utmost importance that the funds which come to the treasury of the Woman's Board should be wisely distributed on the mission field. No mission Board is justified in any other aim than to seek to carefully conserve and to intelligently apply its funds. No Board wants to spend its money where aid is not necessary. That the need for sustaining Christian schools in the mountains of the South might be placed before our readers in a very direct way rather than in a formal article, we present the following brief symposium, which will also represent scores of other communications of like nature, and which to print would be but to repeat the same expressions, so fully do they agree. These statements come from every part of the field, covered by our work in the mountains of North Carolina, Ken-

tucky and Tennessee and represent prevailing conditions and leave no doubt as to need.

THERE would be no school whatever in this place if ours were withdrawn. The public tuition fund has all been used in the erection of a school building. For some years to come this fund, which is very small, must be used in payment of the debt thus incurred (and the children would meantime have no teaching). We have in that school this year an enrollment of over sixty pupils.

WHY should our Board maintain these schools?

I. The public schools in this section as they are now will never educate these people. Some of the teachers have a



WESTMINSTER CHURCH AND TEACHER'S HOME, MANCHESTER, KY.

fair education, but more of them are undisciplined girls or unprincipled men. The man who taught in this district three years ago killed a man in a drunken quarrel just before his second school term was to begin. Sentenced to five years' imprisonment, he was pardoned out in a little over a year and is now teaching a school some miles distant, I hear.

II. The moral and spiritual conditions cannot be improved to any extent until the people are educated. Although there are still grave vices in our midst, yet those who have known conditions here for the past ten years assure me that there has been a vast improvement since the school was placed here eight years ago.

Much is due to the preaching of the Gospel, but much is also due to the teaching of the Bible in the schools, and the discipline of mind and body received in the school-room.

III. The home life of the teachers is a help and inspiration to many of the mothers in the community. Better conditions in the homes mean better morals.

IV. Many a seed has been sown in these schools which has brought forth fruit, thirty, sixty, and some even a hundredfold. It is through the influence of these schools that our people are to be brought up to present-day civilization.

WE feel that without our day school the church here might never have

been. It was through the day school that we really reached the people, and then it was not until after five years' careful working that we received thirteen members into our church.

Our school began this year the twenty-seventh of July, and the averages so far has been over fifty. We feel that the work now is in a more flourishing condition than ever before; but we feel we could do very little were the day school taken away.

TWENTY of the students who were in school here last year are teaching in three county schools and will not be in our school till after the holidays. These boys and girls are doing a noble work for the rural districts, and in visiting their schools I am made glad by seeing the influence of our school and work manifesting itself in theirs. The schools taught by these boys and girls have an enrollment of more than twelve-hundred students, so you see we indirectly reach many homes and have an opportunity to do a vast amount of good. While this school reaches the poor of this community and does much good work among them, I feel that its greatest opportunity is through these young teachers.

NUMBERS of little children walk a mile, and many walk two and nearly three miles, to school. This does not seem so much for level country; but imagine, if you can, these little tots, some barely six

years old, trudging up and down these mountains for two miles and more, and you will indeed realize, as we do, that these are very much in earnest.

THE girls in this boarding school represent homes from many communities. While teaching them I have found some of the very brightest and most promising pupils I have ever had, and my experience as a teacher is not limited, this being my twelfth year.

It is a pleasure to give this splendid opportunity to girls who are ambitious to be educated and to rise above their home environment, or rather to create new environment as they return with nobler ideals of life and some preparation for it. The industrial part of their training cannot be emphasized too much, as these girls need to learn and are learning to be real home-makers.

Of the new girls, one who has especially interested me is a girl from the cotton manufacturing district of South Carolina. When she was seven years old, she began working in a factory, giving all her earnings to her father until she was twenty-seven. Two years ago she heard of our school through a Y. W. C. A. secretary. It immediately became her ambition to come here. She saved her salary for two years and came to us this fall, never having attended school a day. As she had done a little studying at home, she is able to do our fifth grade work with the help of some private teaching. It is when we see how ambitious these girls are that we realize their need and the greatness of our responsibility.

FROM one of the more remote stations:

One of the greatest needs of our mountain people is inspiration to higher living. They need religious training; many of their mountain preachers live such immoral lives that they are not models. In one little church where they can't have services without shooting and drinking, I asked one of the men why he did not indict those who were shooting and disturbing them. "Oh!" he answered, "if I was to law them for that they'd law me for something I have done. I tell you we have all broke the law; we are afraid of each other." Then he turned to me and said: "They know better than to cut up at your meet-

ing house. They know you could law them."

The people are very poor, but anxious to educate their children. They often remark: "We are so poor we can't give our children larning. We hope you can get someone to help us. We want them to know something."

OUR mountain people still need our help.

To close our schools now would be like taking down our flag in the middle of the battle. Eight or ten years ago, when most of our schools were started, our workers met with much opposition. Only the broad-minded and far-sighted were able to comprehend why our workers came to the mountains. Many people called us Mormons or Catholics. Many thought we were working to get their money. Since that time we have lived with them. We have been their companions and neighbors. We have learned to love them, and they have learned our true motive—to do them good. Nearly everyone in the settlement is our friend now.

II. There is no school to take the place of the mission school. Our school is the only one within ten miles that even attempts to go to the fifth grade. If we were to close, the boys and girls that are planning to teach, to go to college, to enter business, to become useful citizens, would, no doubt, go back to the log cabins and say, "It is no use. We've no school and no one to help us. I'll not try."

III. The public school is not yet able to assume all the work. The public schools are improving very much, but they need time and help (and there are not yet enough of them).

IV. Our school helps to raise the standard of teaching. Our pupils go out to teach and carry into the public schools many new ideas. People from other parts of the district come to visit our school and go back determined to do all they can to give their own children better advantages.

V. The public schools look to our schools for teachers. Our County Superintendent says some of his best teachers come from our school.

VI. The older people of the community need the encouragement we can give to help them in Christian work.

ASHEVILLE FARM SCHOOL

By J. P. Roger, M. D.

ALTHOUGH our physical geography teacher has her own troubles, in getting Farm School boys to understand just why and how, from year to year, the four seasons go and come with perfect regularity, yet all know that the middle of August comes every year and with it the opening of Asheville Farm School.

When we speak of closing and opening at Farm School we refer to the classroom department, for the industrial work, of necessity, is continued without interruption throughout the year.

We have had many causes for discouragement in our farm and garden work during the past summer and were we to count results from a commercial point of view, only, we could not report average or even fair returns. But advantage was taken of discouragement to show the boys that they need not give up an undertaking because of failure in some one direction. For instance, when many of our early vegetable plants were destroyed by a late frost, the ground was re-seeded with later varieties. A few weeks after that the second crop was partially drowned out by continued heavy rains and partially washed away by the river overflowing into the garden, something that had not happened before in the history of the school. In fact, the oldest inhabitant has no previous recollection of such high water in Swannanoa Valley. But without a thought of giving up, we again planted the garden and in the end secured about half a crop. While these experiences were taking place in the garden, the excessive rains were damaging our potatoes and corn, but at the same time unusual pasture was being produced so that our dairy products were increased and more than usual was made from the sale of milk and butter during vacation. We also bought some young cattle so that they might fatten on the extra amount of good pasture and now we are making good use of the beef, not only for ourselves, but we are also supplying our sister schools, the Home Indus-

trial and Normal and Collegiate, at Asheville, with first-class meat.

Thus we have tried to take advantage of the many opportunities presented to show the boys how to turn reverses into orderly retreat, making renewed attack possible rather than permitting reverse to terminate at once in complete route. We succeeded in illustrating that discouragement does not necessarily mean defeat.

In the classroom the boys seem anxious to make the most of opportunities and settled down to good, steady work almost from the day school opened. With twenty-four fine, big fellows doing hard work in the senior grade—the largest graduating class in the history of Farm School—why should we not look forward with reasonable assurance to a most successful year's work in the classroom?

In the removal, by death, of Miss McArthur, our beloved matron, the school sustained an irreparable loss. The mantle of the departed has fallen upon Miss Custer, who has been promoted from the position of assistant matron, and is filling her new position with marked ability. Miss McArthur's kindly firmness, the decision, mature judgment, and, withal, consecrated cheerfulness in the general management of our household affairs, but particularly in our home life here among the mountains in comparative isolation, were of great value. We find consolation, in the assurance that although "dead she yet speaketh," the memory of her exemplary life being a continual inspiration to those of us who had the privilege of working with her. Many of the boys have expressed deep regret that they had not let Miss McArthur know how much they appreciated what she had done for them. Out of this feeling we pray there may come a growing spirit of gratitude in the hearts and lives of Farm School boys for what is being done for them, and that this spirit may so take possession of our school that all may be led to appreciate what Christ has done for us.

PROSPERITY AT BELL INSTITUTE, N. C.

BELL INSTITUTE opens the year with bright prospects, the only hard thing being our inability to accept all who want to come. Our family consists of forty-two girls and nine workers. We enjoy our busy days and are just as happy when it rains as when it shines, for with a new roof over our heads we can keep dry in any kind of weather, and with our attic floored and hung with clothes lines the work of the laundry can go on unhindered though it pours the week long!

Chestnuts are ripe, and last Saturday we were all kindly invited to a neighboring "chestnut orchard" and given right of way. It was a merry party that rambled over the hillside and hunted among the fallen leaves, and many a glossy brown nut rewarded the search. As

usual, the treasures were brought home and liberally divided with those who could not go. These children are always ready to share generously what they have in the way of extra dainties. Whatever other faults may be theirs, selfishness is not among them. Offerings of fruit and flowers continually find their way to the rooms of the teachers during the seasons when they may be had. Such expressions of loving appreciation are always welcome, for they tell us of the hold we have gained upon these young hearts and give us the hope that we may be able to help them as we desire.

Just now we are especially rejoiced over the growth of our C. E. Society. In both numbers and interest it is stronger than ever before and we hope much for its influence among the young people.

MOUNTAIN SCHOOLS—HERE AND THERE

Lawson School (Pattie Stockdale Memorial), West Virginia.

A retrospective view of the past year's work shows eighteen of our twenty-two girls here from the beginning to the end! That means much for them. One girl worked in a kitchen for two years previous, that she might save enough to pay for her board and tuition in the Girls' Home School—one of the most unselfish, helpful girls we had in the home. There were others who were doing all they could to be helpful and to show their appreciation; little daily tasks and duties well performed, self-denial for others' pleasure and comfort—things that make the home life more beautiful, yet not noticed by everyone.

The closing exercises were very pleasing. We had many guests among them a number of the parents of our girls. These, of course, remained over night and 'twas a novel sight to see the departure next morning; each horse (or mule) carrying two persons besides various suit-cases, telescopes, and "pokes." As they started off you wondered which would tumble off and go rolling down the mountain side first—man, boy, girl, telescope or "poke."

MARY E TROTTER

Our opening day this year brought us sixteen eager girls from the mountains. Since then another has been added, making, in all, seventeen boarding students. I am sure I never before saw a more contented and happy lot of little people between the ages of nine and eighteen.

It was interesting to me, a beginner in the work, to see our girls arrive; many came on mule back, one beast for the father or older brother and the girl who always sat in the rear. For the most part they carried their clothing in burlap bags. As I took the girls to their assigned rooms some of them who were new to the school looked with wide-eyed pleasure upon the snowy white beds and simply curtained windows.

There is not a girl in our school but that has at least one very lovable trait, and many possess a sweet, shy refinement. The people are eager and responsive.

JEANNETTE H. RUSCUP

Mossop Memorial School, Huntsville, Tenn.

There are thirty girls now in the home, all working hard and anxious to do their best. They seem so appreciative of the opportunities for improvement given them here that it is very delightful to help them.

Our latest pupil to enter walked eighteen miles, and though the only vacant place was being held for one of the girls who was here last year, and who on account of an attack of typhoid fever was not yet strong enough to enter, I could not resist the pleading of the girl and her mother who said, "Oh, I just want ter give her a chanst, and if ye kin only take

her and make a woman outen her, larn her all you know, I'll be powerful proud." So a place was made though we had to crowd to do it.



PATTIE C. STOCKDALE MEMORIAL CHAPEL

Three of our girls will finish here this year and two of them expect to go to Maryville.

There is no work which pays so well, and yields so quickly an abundant harvest, as the giving of Christian education to these young people of the mountains.

LILLIAN B. WINES

Little Pine, N. C. This year ninety-eight pupils are enrolled, a larger number than we have had for years.

Two of our girls have graduated from the Normal and Collegiate Institute and since their graduation have, for two years, been doing excellent work in mission schools. Two have finished at the Home Industrial and are filling good positions acceptably. One young man completed the work at the Farm School and is now in Maryville College, with the hope of sometime entering the ministry. There are five others now in the Asheville Schools, besides the many whose lives have been brightened and made more useful by having been in our day school. It pays to plant seed on good ground and there is certainly good soil here, judging from a few years of cultivation.

FLORENCE M. RICKETTS

Sevierville, Tenn. We have enrolled one hundred fifteen pupils this year. There is quite a difference in their ages, since they range from six to thirty. Twenty-three are beginners, one of whom is a young man twenty-three years old. He is anxious to learn and works hard, for he realizes what he has missed and what it will mean to him to go on through life without knowing how to read and write.

All seats are occupied and chairs in the places that are too small for desks as well. I am glad to see so many eager.

CAIRO MAY PARKER

Pease House for Little Girls, Asheville, N. C.

The building has now been in use one year. It housed fifty children last year and a like number were received this fall. We wish you could see the dear little tots; those who were here last year were so glad to get back and the new little girls soon so happy in their new home life and in their school work in the model department of the Normal and Collegiate Institute as well as in the afternoon classes taught by the Home Industrial faculty. It was evident that some of these little ones needed very badly to return to the protecting and nourishing care of the school. Our hearts ached for them when we noted the changed appearance the three months' vacation had wrought in some. Soon they will respond to the loving and tender touch of those in charge.

The opening of the Pease House this year was not such uphill work as last, owing to the fact that we had a finished and furnished building, one year's experience and more than half of the children had a year's training, many of them remembering how to take hold of everything.

Walnut Spring, N. C. Our Mission Band will be one of the "Sitka Builders," for already they have expressed a willingness and desire to help in this great work. We are planning to have the Thanksgiving Service as prepared by our Board, and give the offering to Sitka, too.

Flag Pond, Tenn. Eleven have gone away to school this year that they may go on with their education. We had eighty-six on the average last month with an enrollment of ninety-three. Our prospects are bright. Eighteen have united with our church since January. Our young people's meetings are very interesting.

JENNIE MOORE

Brown Memorial, Mt. Vernon, Ky. School began with at least twenty more pupils than there have ever been at the opening. We now have 118 and others to come. After Christmas (when the public schools of the county close those who are now teaching come for further instruction) there will be many more.

Gladstone, Miss. Imagine a beautiful valley and creek, with a low range of mountains on either side, and you have the background of the picture, which is a little village of eighteen houses. The town is not new—it has reached its half-century mark. Its name suggests that it ought to have sons in Congress and daughters whose children rise up to call them blessed. (Lack of the right sort of influences have given the reverse of this.) But the people are beginning to feel that a new day has dawned for the Ozark mountains in the coming of our church workers, and that an impression is beginning to be made on the people.

INCIDENTALS

THE line of work in music to which as much thought and energy will be devoted as possible in the limited time that can be given from other studies, is sight reading. This branch of music enables every one to read any song at sight and with only the aid of the pitch pipe to sing at once in the right key. This is invaluable to these girls who are likely to be where there is neither piano nor organ in the community. Having studied this method, they are independent and can teach others to read and sing any song placed before them. I saw illustrated this summer, in a little place near here, how much is felt the lack of a leader in music. It is such a simple and such a beautiful way to interest the young people and hold them together, especially in those out-of-the-way mountain districts where their resources are few; and it means so much to the day school teacher to be able to train the children from their earliest years.

The girls learn the words of many of our songs and hymns, and who can tell how much these beautiful words may influence them in years to come.

A NEWLY ACQUIRED DIGNITY

A former pupil has taken her place among our mission force. She writes:

"Little did I realize, when at Sunderland, that I should ever be a worker in any of the schools, and the idea of being a matron seemed impossible. One of the girls was asked to de-

fine matron and gave as her definition: 'A matron is an old lady with white hair, either married or single.' I don't know whether that had anything to do with my thinking the matronship impossible or not, but after a few years more of study, the time came to decide what I should do and at once I decided to be a matron, although I am not old, neither is my hair white. So as matron you have sent me to this school."

THE RUNAWAY FEVER, AN OLD DISEASE WITH A NEW NAME

We had two runaways the first week, one because of the slavery of the tobacco habit, the other from homesickness, but for every place made vacant there are two ready to fill it, and so the occurrence occasioned no inconvenience except in the effort to prevent the girls coming to harm. They were so desperate they undertook to walk five miles on the railroad after dark, and it was only after quite a chase that they were overtaken and prevailed upon to come back and wait for the train. One of these applied for re-admission after she got home, but her place had been filled.

Two others, who had been accustomed to the hard out-of-door labor of the farm and the corresponding laboring man's diet, found the confinement and more simple food very trying. They finally concluded it was altogether unbearable, frankly told me the trouble and went home, but were back in a few days announcing their determination to "stay this time."

STATIONS AND WORKERS AMONG MOUNTAINEERS

KENTUCKY

CORTLAND. Mr. Andrew M. Ross, Mrs. Andrew M. Ross.
HARLAN. Rev. Justyn G. Wade, Miss Almira Jewell,
Miss Laura B. Soule, Miss Clara L. Nanney, Miss De-
lora B. Osborne, Miss Sarah E. Cochran.
HINDMAN. Mr. Carl F. Bruhn.
MANCHESTER MISSION. Miss Carolyn W. Smith.
MT. VERNON. (Brown Memorial School.) Miss Mary
Rose McCord, Miss Ruth B. Smith, Miss Laura B.
Wiley, Miss Grace Harrold, Miss Mary S. Howland,
Miss L. L. Waddell, Miss Helen Day Keys, Miss Jessie
L. Turner.

PIKEVILLE. Rev. James F. Record.

NORTH CAROLINA

ASHEVILLE. (Normal and Collegiate Institute.) Prof
Edward P. Childs, Miss Lottie J. Robinson, Miss Mary
McNeil, Miss Elizabeth M. Freley, Miss Henrietta
Townley, Miss M. F. Hickok, Miss Edna M. Ham-
mond, Miss Josephine L. Huston, Miss Emma L. Olm-
stead, Miss E. M. Sinclair, Miss Grace H. Hamilton.
Miss Mary Faulkner, Miss Mary G. Sheak, Miss
Martha B. May, Miss Ella M. Bickerstaffe.
ASHEVILLE. (Home Industrial School.) Miss Florence
Stephenson, Miss Mary Johns, Miss E. E. McKinstry,
Miss S. Isabel Allison, Miss Anne B. Orbison, Miss
Josie Bundy, Miss Gertrude Conover, Miss Tina Smith.
ASHEVILLE. PEASE MEMORIAL HOUSE. Miss Della
Byerly.

FARM SCHOOL. J. P. Reger, M. D. Mr. E. L. Clemens,
Miss Elizabeth B. Williams, Miss Eleanor C. McJunkin,
Miss Jennie F. Linn, Miss Florence A. Redway, Miss
Ida A. Custer, Miss Hester Field, Mrs. Y. E. Stepp,
Miss S. L. Head, Mrs. Florence Arnold, Mr. E. A.
Joslyn, Mr. Fred. J. Hay.

ALLANSTAND. Miss Francis L. Goodrich, Miss Luella
Chrisman.

BANKS CREEK. (Cane River P. O.) Miss Isabella Mit-
chell, Miss Ella Mitchell.

BELL INSTITUTE. (Walnut P. O.) Miss Kate McNeill,
Miss Ida A. Olsen, Miss Gladys Ridley, Miss Birdie L.
Ware, Mrs. C. A. Doyle, Mrs. F. H. Logan, Miss Min-
nie Reese, Miss Jennie Buck.

BIG LAUREL. (Mark Lance Memorial.) Miss Ollie Hen-
ricks.

BIG PINE. Miss Lulu G. Darby, Miss Mattie P. Darby.

BRITAINS COVE. (Weaverville P. O.) Miss Mary E. Logan.

BURNSVILLE MISSION. Rev. R. H. Dunaway.
CONCORD. (Laura Sunderland Memorial.) Miss Melissa
Montgomery, Miss Carrie A. Rigg, Miss Grace M.
Sample, Miss Mable Grisewood, Miss Alice M. Bryan,
Miss Mary E. McCarty.

GAHAGAN. (Belya P. O.) Miss A. I. Slaughter.

HOPEWELL. (Walnut P. O.) Agnes C. Patton.

HOT SPRINGS. (Dorland Institute.) Miss Julia E. Phil-
lips, Miss Carrie B. Pond, Miss Lucy M. Shafer, Miss
Mary H. Baskervill, Miss Edith Houghton, Miss Mar-
garet Evans, Miss Laura Kirby, Miss Rose Kirby,
Miss Nora Horton, Mr. J. Henry Roberts.

JACK'S CREEK. (Day Book P. O.) Miss Mary J. Den-
linger, Miss Maye A. Dennis.

JUPITER MISSION

LITTLE PINE. (Marshall P. O., R. F. D. No. 2.) Miss
Florence M. Ricketts, Miss Lucille Johnston.

MARSHALL. Miss Elizabeth L. Penrose.

MT. NETA. (Marshall P. O.) Miss Bertie Leonard.

PENSACOLA. (Athlone P. O.) Miss H. Olive Hazlett,
Miss Dora Maney.

REEMS CREEK MISSION. (Brankton P. O.) Rev. Henry
P. Saunders.

REVERE. (Stella Jewell Memorial.) Miss Mary M. Rus-
sell, Miss Effie I. Estridge.

RICE COVE. (Big Laurel P. O.) Miss S. S. Mathes.

SHELTON LAUREL. (Alleghany P. O.) Miss Edith B.
Fish, Miss Katherine L. Smith.

UPPER SHELTON LAUREL. (Carmen P. O.) Miss Isabel
H. Russel.

SPILL CORN. (Big Laurel P. O.) Miss Beulah Vernon.

WALNUT RUN. (Marshall P. O.) Miss Viola Barnes,
Miss Myra D. H. Stevenson.

WALNUT SPRING. (Marshall P. O.) Miss M. Ida Tipton,
Miss Jessie P. Tipton.

WHITE ROCK. Miss Julia C. Moore.

TENNESSEE

ERWIN. (Dwight Institute.) Miss Addy B. Wyeth.

HUNTSVILLE. (Mossop Memorial.) Miss Lillian B.
Wines, Miss Sarah M. Halbert.

JEWETT. (Grand View P. O.) Miss Ethel J. Vickery,
Miss Naomi Ogle.

JUNIPER. (Sevierville P. O.) Miss M. Edna Tait, Miss
Cairo M. Parker.

ROCKY FORK. (Flag Pond P. O.) Miss Jennie Moore,
Miss Nannie Runyon.

SNEEDVILLE. Mr. M. E. Testerman, Miss Mary E.
Renich, Miss M. Maude Chrisman.

SYCAMORE. (Sneedville P. O., R. F. D. No. 4.) Miss Sarah
E. MacBride.

WEST VIRGINIA

BRUSH CREEK. (Cabell P. O.) Miss E. N. Robinson,
Miss Clara E. Heminger.

CLEAR CREEK. Miss Laura W. Pierson, Miss Mabel
Allen.

DRY CREEK. Mr. George A. Reaugh, Mrs. George A.
Reaugh.

JARROLD VALLEY. Miss Emma A. Jackson, Miss Min-
nie B. Newcomb.

LAWSON. (Pattie C. Stockdale Memorial. Priscilla
Home.) Miss Melicent I. Woods, Miss Jeannette A.
Ruscup.

WHITE OAK. (Orange P. O.) Miss Izora B. Hall.

MISSOURI

OZARK MOUNTAIN WORK

GLADSTONE. Miss M. E. Clingan, Miss E. M. Clingan.

REDS SPRING. Miss Olive Wygal.

YOUNG PEOPLE'S DEPARTMENT

NOTES ALONG THE WAY

By M. Josephine Petrie

A SYNODICAL trip is always a "liberal education" and a "sure thing" for inspiration for the work of the fall and winter. Some of these tours have more variety in them than others, and the October trip of the writer was brimful. Can you not hear the jingle of variety in the announcement of three Silver Anniversaries, with their history of joys, sorrows, hopes and realization—the humor and pathos of work where, as one said, "all things were new in those days, the State, the synod and the workers"? South Dakota came first, where the large delegation included the group of fifteen of our Sioux Indians, alert and eager for every word. The letters of remi-

niscence from former officers were intensely interesting, and many contained references to the co-operation of the Indian women. How could it be otherwise when \$515 of the first year's financial report of \$750 was contributed by these Indian sisters? Of the \$415 brought this year for the Silver Anniversary fund, \$83.30 was an "extra" from the women of the Indian presbytery, their other gifts having amounted to \$2435. Then there was the beautiful message from Mrs. Charles Crawford of Good Will, interpreted for us by another woman from the same church, on the topic, "She hath done what she could." It was a call which brought tears to the eyes of

some of her white sisters as well as to those of her own people. An interesting item, reported at this meeting, was that of the organization of a woman's society as a result of persistency last year in securing the use of the Woman's Board program in a Sunday school. In fact, the South Dakota meeting deserves pages to do it justice.

It was not a lonely journey in the Dakotas, for men and women were flocking by the thousands to register for the "drawing" of the Standing Rock and Cheyenne River Indian reservation "openings," and trains were running in two and three sections. One could but stand appalled before this, another great home mission opportunity, and wonder whether the imperative responsibility in these days is for the Indians, for the foreigners, or for the "white" population of these great States of vast fields, rich soil and abundant harvest. Both the Dakotas hold their meetings from Thursday until Monday, and, like most of the synods, another day is given to a Sunday School Institute. Sabbath afternoons are given to a union service for the young people. In the history of the North Dakota Synodical a suggestion for the present was made, for "in the early work a Mission Band was organized with every woman's society."

A visit to our Good Will School was made in company with Miss Fraser, Secretary of the Woman's Board, and the renewed interest of Indian pastors and people was most gratifying. A C. E. society was organized for the Indian young people of the congregation, there being both Intermediate and Junior societies in the school. Jonah Wynde, president of the flourishing graduate organization, was made president of this C. E.

A reception by the Fargo Westminster Guild chapters was a delight, and enthusiasm for the study of Alaska most encouraging. The Sunday school and C. E. societies of this busy church were also visited.

The day preceding the Iowa meetings was given to the first conference of Westminster Guild chapters, and of the twenty-five chapters of the Synod (350 members) sixteen had sent delegates. First there was a luncheon, after which an original welcome song was sung by one of the Dubuque chapters, reports of the State and National work were given, and addresses made by Mrs. Tyler and Mrs. Berry of Chicago, and the New York representative. The Dubuque chapters entertained at a banquet in the evening where the "toasts" were practical and the "round table" discussions full of helpful suggestions. Place was made on both the Home and Foreign programs for a report of this new addition to our missionary forces, and the girls who were present at these meetings for the first time carried back to their chapters a zeal which is sure to be contagious. The program for the synodical, with encouraging reports, the history of twenty-five years, and silver anniversary offering for the water supply at Sitka, was of greatest interest. The young people's societies also brought an anniversary offering. At all of the meetings the matter of an offering from the young people's societies for the contingent fund of presbyterial and synodical societies was discussed, and the general opinion prevailed that such help should be given by the young people, as a matter of training if for no other reason, but the amount asked should not exceed two cents per member, or three per cent. of their gifts.

PROGRAM FOR JANUARY MISSIONARY MEETINGS

(Published in advance to allow for preparation)

Topic—The Immigrating and Emigrating Peoples

Singing—"Must Jesus Bear the Cross Alone."

Scripture Lesson—"Let all Nations be gathered together." Isa. 43: 3-13.

Prayer—For the Woman's Board of Home Missions. Missionaries mentioned in Prayer Calendar for January. Our local work and workers.

Singing—"Blest be the Tie that binds."

Roll Call—Members responding with a short quotation or item of interest about the Foreigners or the work among them (these to be prepared by the Leader)

Minutes

Reports of Officers and Committees.

Sitka Builders Shares. (Report of Literature Secretary concerning this plan and statement as to how nearly the society has reached the conditions entitling to a certificate of one or more "Shares." Now is the time to press this urgently, not only at the meeting but between times. Every renewal and every new subscription is an element in

the successful result. If not apprised of the conditions write to headquarters, 156 Fifth Avenue, New York City.)

New Business

Three Short Talks or Papers—Immigrating and Emigrating Peoples.

1. "Whence they come; whither they go." Good help in preparing for this subject will be found in "Incoming Millions".
2. "Our mission to them; their mission to us." The book, "Citizens of To-morrow," will help with this, also Mrs. James' leaflet, "Our Greatest National Inheritance."
3. Our work for them; local effort. See HOME MISSION MONTHLY and tell of efforts being made in our own cities and neighborhoods.

Prayer—For the Immigrants as they come and go; may they be directed in locating among us, and we be a mutual help in the advancement of His Kingdom.

Singing—"My Country 'tis of Thee."

N. LAURA LAWSON,

Synodical Sec. of Lit. for West Virginia.

Very much needed at once—a new baby organ for a mission school in New Mexico. The teacher is specially qualified to lead the people in song in public worship but there is no instrument for this purpose. Will some one provide for this need by an extra gift? Thirty to thirty-five dollars will probably cover the cost of the instrument and the transportation to the field. For further information apply to the Woman's Board.

Life Members. The list of Life Members published in the September HOME MISSION MONTHLY should include the names of Mrs. Mary A. Cooper, Canon City, Col., Mrs. Clara M. King, Canon City, Col.

BIBLIOGRAPHY—THE MOUNTAINEERS

Magazine references.

- Adventures of a Literary Tramp.....Outlook, Feb. 6, '09
Beyond the Gap.....Outing, Feb. '07
Daniel Boone and the Opening Up
of the West.....Outlook, Jan. 25, '08
Kentucky Mountaineer.....Bib. Soc., July '06
Kentucky's Anarchists.....Ind., Mar. '08
Latest from Mecklenburg.....M. of Hist., Sept. '08
Life in the Kentucky Mountains.....Ind., July 9, '08
Mecklenburg Declaration of Inde-
pendence: America's Unofficial
Independence Day.....Harp., June 7, '06
New Light on Mecklenburg Decla-
ration.....No. Am., July '06
Prohibition and Southern Local
Problems.....Char., May 2, '08
Sentiment versus History in
North Carolina.....Nation, April 1, '09
South and the Saloon.....Cent., July '08
Stalking the Biggest Game (Ken-
tucky Mountaineers).....Everybody's, Mar. '09
State Prohibition in North Caro-
lina.....Outl., June 6, '08
Trouble in the Old Kentucky
Home.....World To-Day, Mr. '08
Walking Trip in the Carolinas.....Country Life, May '09
What did the Governor see?
(Mecklenburg Declaration of In-
dependence).....Am. Hist. R., Jan. '08

Books

- Church's Mission to the Moun-
tainers of the South.....Rev. Walter Hughson,
1908
Defence of the Mecklenburg Decla-
ration.....J. H. Moore, 1908
History of North Carolina.....S. A. Ashe, 1908
Mecklenburg Declaration of Inde-
pendence.....W. H. Hoyt, 1907
Mountain People of Kentucky.....W. H. Hanley, 1907
Program of Exercises for North
Carolina Day: the Scotch-Irish
Settlements.....North Carolina De-
partment of Public
Instruction, 1907
Reminiscences of the Last Sixty
Years: Mecklenburg Co., N. C. J. B. Alexander, 1908
Trail of the Lonesome Pine (Story
of the Mountain People).....John Fox, 1908

BOOKS ON THE SCOTCH-IRISH ANCESTRY OF MOUNTAIN PEOPLE OF VIRGINIA, NORTH CAROLINA AND TENNESSEE

- Scotch-Irish, or the Scot in North
Britain, North Ireland and
North America.....C. A. Hanna, 1902
Publications of the Scotch-Irish
Society of America.....
History of North Carolina.....F. L. Hawks, 1857-8
History of North Carolina.....F. X. Martin, 1829
History of North Carolina.....J. W. Moore
History of North Carolina.....J. H. Wheeler, 1851
History of North Carolina.....Hugh Williamson, 1812
Scotch-Irish of North Carolina.....A. J. McKechnie, 1905
Sketches of North Carolina.....W. H. Foote, 1840
Sketches of Western North Caro-
lina.....C. L. Hunter, 1877
Annals of Tennessee to end of the
18th Century.....J. G. M. Ramsay, 1853

- Civil and Political History of the
State of Tennessee from its
Earliest Settlement up to the
year 1796.....John Haywood, 1823
American Presbyterianism.....C. A. Briggs, 1885
History of the Church in Virginia.....W. S. Peirce, 1870
History of Virginia.....J. D. Burk, 1804
History of Virginia.....W. H. Foote, 1850
Old Churches and Families of
Virginia.....William Meade, 1861
Tour in the United States (Vir-
ginia).....J. F. D. Smyth, 1784
Virginia.....J. L. Peyton, 1861-3
Virginia.....Philip Slaughter, 1847
See also Collections of Virginia Historical Soc.

Presbyterial Meetings. It is time that plans should be formulated for the spring meetings, and we urgently request that synodical presidents send the exact date and place of the presbyterial meetings to the Woman's Home Board by January fifteenth.

Remember it will help greatly if synodical presidents will see that presbyterial meetings are arranged consecutively in each synod. In this way it will be possible to provide a speaker for a large number of them.

(MRS. M. J.) M. A. GILDERSLEEVE.

Associate Secretary.

Attention, Secretaries of Literature. When forwarding subscriptions to the HOME MISSION MONTHLY do not include any other order in the same list or on the same sheet of paper. If an order for leaflets, or any other order whatsoever is enclosed, be particular to make it out on a separate sheet. Unless so done it entails extra clerical labor and added responsibility to see that the order receives proper attention.

Not the Usual Thing. Our meetings are held in the homes, and the hostess has two or more assistants, ONE OF WHOM IS NOT A MEMBER of the society—in this way we are interesting outsiders. Last year we had a MEN'S MEETING, and it was so successful that we are going to have another this year in November, at the church, where we think we can get a larger meeting.

INDIANA.

An Iowa Auxiliary. Silver anniversary bells have been ringing for the missionary society, Glidden, Iowa. To properly mark the occasion of its twenty-fifth anniversary, invitations were sent to all former members whom it was possible to locate, many of whom responded by messages of congratulation. Of the nine charter members but two are still residents of Glidden. The society was organized seventeen days before the organization of the synodical society—a fact of which this loyal daughter has always felt proud. Miss Elizabeth Read, who was a beloved missionary teacher at Ephraim, Utah, was a member of this society; although, as a young school girl, she could not attend the meetings, she joined and paid her dues to help the work along. The present secretary was elected at the first meeting and has served continuously since. "It is worth while at times to stop and take a look backward. Possibly no single act of this society would have been counted of great importance. But the structure of a quarter of a century is imposing and beautiful. To have been a member of a society of this kind for so long and to have wrought so well is not to have lived in vain."

HOME MISSION MONTHLY

VOL. XXIV

JANUARY, 1910

No. 3

EDITORIAL NOTES



RIGHT royal Christian giver has bestowed sums of such munificence that the whole Church is made to rejoice. But royal as is the gift bequeathed to the

Boards of the Church by John S. Kennedy, the women of our constituency must not forget that the money was not left to the Woman's Board, and that to sustain the work for which they are responsible there must be no drying up of the streams of giving.

卐

"SITKA BUILDERS" one and all, most loyal and helpful coadjutors that you have proven yourselves to be, by early renewals and new subscriptions, here is a word for you to pass along to those who have not yet subscribed for the HOME MISSION MONTHLY or are in danger of allowing their subscriptions to lapse. This is the message: We are making fine gains thus far, in securing enough subscribers to put up one of the Sitka buildings—but now comes the real crisis; for some twenty thousand subscriptions expire with December. Will friends of the magazine see that these renewals are secured, and as many more subscriptions obtained as possible in each congregation?

卐

STEADILY growing in importance, and more and more steadily assuming right proportions in the public eye as a great national question, is this subject of immigration. Foremost among the forces seeking to conserve the best interests of these newcomers, and insuring thereby the best interests of America, stands the Church.

卐

WHEN we speak of the foreigners in our midst we do not forget that there are among these immigrants to-day, even as there have been in the past, many of the best the Old World has in blood and brain and brawn, some of them already standing

high, or needing only a fair opportunity to rise to the topmost stratum of national life; others still, less well endowed, are tractable, and as such make demand upon us for right treatment and training.

卐

FOR those desiring to help the immigrant population there is much that will engage attention in this number; for those who wish to apprise themselves concerning local effort there is also much information. The somewhat full account of the work in Detroit under the Presbyterian Society, is an instance of most promising, practical work, though quite recent in its inception. Our Woman's Home Board can only enlarge the work along this line as the necessary *special additional* funds are pledged. Would that the number of our missions for these men and women and children from all lands might be at once multiplied. The ends of the earth are coming here; we might well covet the grand opportunity of sending them back Christians to evangelize their own people. Foreign missions, this, at home, and at little comparative cost.

卐

ONE of the men who has done most to set Americans thinking about their relation to the foreigner is Edward A. Steiner, educated in the Universities of Germany, coming here as an immigrant, and crossing the ocean many times since his first migration to the Western World. *The Immigrant Tide* (Revell, publisher) is his latest book. The author likes to set down facts as he sees them and for the most part leaves his reader to make deductions, as he shows the ebb and flow of the tide of humanity from East to West and again from West to East. But one deduction he does make as he concludes his book; it is this: "What we teach the immigrant by precept and example he will become. He will bequeath our virtues and our vices, not only to the next generation, but with

thousands of invisible channels he will send blessings or curses to the ends of the earth. The issues of the Kingdom of God in this generation are with America."

卐

It is something worth considering—the influence of the returned immigrant upon the community from which he came, as well as to observe his attitude to our own civic and social life as he dwells among us. The August number of this magazine for 1909, page 240, has a most illuminating article on this theme.

卐

It is a many-sided influence that the returned immigrant exerts over the people of his peasant town. Generally it means more creature comforts, better hygiene, a freer atmosphere and more initiative. But it is not without its darker side for those who have been victimized and exploited by designing persons, or who have mingled only with the sordid and unhappy elements of our boasted civilization. There is sometimes an amusing side, as well, when the returned immigrant seeks to impress the people of his village with an account of the customs of America. In *The Immigrant Tide* one reads this, overheard in the inn of a little Alpine village: "In America the trains go so fast that they can't stop to take on passengers; they just have hooks with which they are caught as the train flies past. They have reaping machines, to which a dozen horses are hitched, and the grain is cut, threshed, ground to flour and baked, in a few minutes. All you do is just to touch a button and you can get bread or cake as you choose."

卐

THE Woman's Board of Home Missions, through the Synodical Society of Wisconsin, supports three missionaries in the logging and lumber towns of that State—Miss Austin, whose article in this issue with accompanying illustrations gives a fine local color, and two ministers, one of whom is the assistant synodical missionary, Rev. James Wilson. New communities are looked after, families visited, Sunday schools and churches organized and watched over; and when the timber is exhausted and migration comes—sometimes of whole towns—the discouraging chasm for the few who remain is bridged safely until the incoming settler shall have given permanency to the enterprise.

THE Lumber-jack's Sky Pilot is the term by which the Rev. Frank E. Higgins is known in the forests of Minnesota. His voice has been heard in other places than the deep woods during the past year—at the Denver Assembly last May, and since in the churches, pleading the cause of Home Missions for the sake of the men who hew down the trees in the great forests. A small volume, called *Higgins—A Man's Christian*, by Norman Duncan, (Harper & Brothers,) may be had from the Literature Department at fifty cents. No one who knows the story can fail to recognize how great are the odds in the vital struggle between primitive forces of good and evil.

Literature to be distributed among the men will be appreciated and may be addressed to Rev. Frank Higgins, Rockford, Minnesota.

卐

ONE line can hold much of encouragement,—and here it comes from our mission at Chamisal, New Mexico: "Thirteen members received into the church on the first Sunday in November, of whom seven were pupils in the school."

And again: A teacher writes that "a business man who travels extensively all over Utah recently affirmed that the results of our work were far beyond what we could see; that, touching men as he did, it was quite remarkable to find them drifting away from the Mormon Church, and that the Presbyterian Church could do no wiser thing than to hold on steadily a while longer."

卐

WHEN the Whitman massacre occurred in Oregon, one of the little girls in Dr. Whitman's school was the daughter of his fellow missionary, Spalding. The child escaped death but was captured, and afterward rescued. Though she had not lived among the Indians since she was ten years old, the Nez Perces were delighted with her visit to those early scenes this autumn. A few of the old Indians remembered her well, and told of the little spotted pony she used to ride. In their services they sang the hymns that her father had translated. She expressed herself amazed as she recalled their wild heathenism, as she used to know them, compared with "this God-fearing, worshipping body."

HERE'S a welcome to *Over Sea and Land!* The children's magazine has come to live in the Presbyterian building at 156 Fifth Ave., after having gone forth to its young friends all the earlier years of its life from the Philadelphia office. Proximity to the headquarters of the Boards of Home and Foreign Missions was one of the leading factors in the decision to make the removal. Everybody has marked the constant growth in interest of the contents of the little magazine, and a yet greater era of prosperity and usefulness is the wish of all its friends. That reminds! It is not too late to hurry a subscription to headquarters for a copy as a Christmas present to be sent to that small child of the household—or is it a grandchild? What! No children in the family! Well, then, let it be your neighbor's child that is made happy by the visits of *Over Sea and Land* for the next year. Twenty-five cents sent to *Over Sea and Land*, 156 Fifth Ave. New York City, will do it.

卐

"ST. LAWRENCE ISLAND is a good place to learn to be patient, for one has to wait for so many things. We certainly get a good opportunity to practice being patient. I only hope the old adage, 'Practice makes perfect,' will prove true," writes Mrs. Campbell. It was surely a trial of faith as well as patience, when the summer months slipped away one after the other, with September days almost gone, and still no vessel bearing yearly supplies had put into harbor—and withal the harrowing thought that there was "no coal and no way to get it." But the boat came finally, having been delayed by float-ice.

卐

THE letter which Mrs. Campbell dated St. Lawrence Island, July sixteenth last, and which reached New York in late November, recorded the weather then as "the warmest we have known since coming here in 1901—fifty-eight degrees in the shade." Not a very warm summer, that! But what of the winter? "The ice-pack came in November thirteenth, and we were securely sealed until April"; but the winter was the mildest since 1900, only twice more than fifteen below zero. Yet it was a winter of hardness, as no seal or walrus were captured, and had not the missionaries divided their store of salt

walrus meat and flour with the destitute, famine would have threatened. Then there was the coal oil that had been sent up to Dr. Campbell from Pasadena and Los Angeles—what a splendid providence that was in the homes when the native oil failed.

卐

WHALE oil and concentrated lye may not make a soap to commend for delicacy of perfume, but Mrs. Campbell has found that it is quite effective for cleansing, and has encouraged the natives of St. Lawrence Island in this new industry to the delight, be it recorded, of many of the Eskimo women, when they see the ease with which it is made. "A good day for our village when every family has a barrel of soap and uses it."

卐

SCRIPTURE selections bound in calico covers strike the imagination as somewhat out of the ordinary; but it has made a practical Bible text-book for the St. Lawrence Eskimo. Forty-six portions of Scripture, five hymns, the Lord's Prayer, the Doxology, Grace before meat, all in the native dialect—the first of this language that has ever appeared in print—have been translated with the help of some of the young men, struck off on the mimeograph, and distributed among the people.

卐

THE narrowest stretch of water between St. Lawrence Island and Indian Point, Siberia, is forty miles; there is some communication in summer—though native boats may not often venture the passage. Yet those Siberians have caught a glimpse of the light. They have come to hear the Word taught. "Oh, those words sound very good! They sound like the truth," cried Sellughok, a visitor, "I am near believing. My family, too, would soon believe. If we could have a missionary we would not reject him. We would soon all believe."

卐

"Do not ask anyone to give for us—there are so many larger fields; but do ask friends to pray mightily for a baptism of the Holy Spirit *this winter*. Pray for Sepilla in the reindeer camp that he may stand firm and lead the reindeer people to Christ." This is Dr. Campbell's plea for his field. Gospel meetings last January brought out from sixty to eighty and were only stopped when the interpreter went away on a trading expedition.

CLOSE TO THE HEART OF "LITTLE ITALY"

By Jessie E. Rogers, Jersey City Mission

"LITTLE ITALY" in any large city is not the most attractive place from the standpoint of the ordinary American citizen. It is the necessary evil of the insurance agent, and the only place where the inevitable book agent is not to be found. No one would or could deny that it is dirty, noisy, foul-smelling and apt to make one morbid. The person who goes because he is "interested" soon decides that the immigrant is hopeless. Only the district visitor, in her crisp gingham dress, and with a love for mankind born of her faith in God, persists when the critic says, "there is no use."

If America boasted of a Raphael or a Rembrandt, Little Italy would furnish many a theme for his genius. Here we see deep, luminous brown eyes and soft, wavy hair. On every block the regular features of the Madonna, or the strong, well-set type of Apollo take one back to the days when Michael Angelo carved the statues that set a standard for the world's genius.

Let us look into the home of almost any foreigner, Greek, Italian, South American, or Scandinavian,—we are sure to be accompanied by a group of enthusiastic little urchins who lead us up to the top floor. The mother is always glad to greet the "teacher." She drops her lace-making, her sweat-shop work, or rolling her macaroni, and comes smiling to the door to greet us. Hospitality is as natural to the foreigner as politeness is to the Japanese. Just now the rooms are festooned with red peppers, drying for the winter, several lines criss-cross in the living room, and the thrift of the family may be measured by the winter's store of red peppers. They fry them, boil them, and eat them raw as the American school-boy does an apple.

The foreign mother does not tell the children that "they should be seen and not heard." They tell, with their mother, all the family joys and sorrows. The foreign mother may seem like an emotional, immature school-girl in her apparent abandonment from care and her nonchalance in the face of trial, but the girl of eight or nine summers is a woman in knowledge of home relations, and she carries on her young

shoulders the burdens that oppress a family, underfed, poorly clad, and uncertain as to whether the next meal will be that day or the next. She is the "little mother" not only as she carries the baby around and drags the little ones after her while she picks up coal on the railroad track, but also as she faces the problem of the family maintenance. Some of my little girls are heroines of the noblest, truest type.

One evening, about nine o'clock, I visited one of the poorest homes, to announce an outing for the next day. This was one way I could know that the children were eating, and eating wholesome food. A tiny little tot was whimpering so, I asked whether the baby was ill. The big sister shrugged her shoulders and answered, "No, he says like this, because he wants to eats."

"Have you had no supper?" I said.

"No, because like this, we have suppers when mama makes the moneys, but when she don't we just sleeps." This is a true story and one oft repeated. The mother had worked all day at cigar-making and at night had covered only the expense of her material. The father is old, broken-down and can't speak English. One sweet-faced woman I know, works from early morning till late at night, sewing linings and buttons on "pants." Her husband is a ragman and makes only a few cents a day.

Does it occur to most of our Christian people that the ragman ringing his bell as he trudges down the street, or that the tired, half-starved man pushing the clam wagon, is a real man with children at home that he loves and often dreams of as being what is the height of ambition to every foreigner—a real school teacher? If those same people would see him turn into Third Street at night, and see half a dozen merry-faced babies rush to meet him and see him take his baby tenderly in his arms, they would not pass him with as little thought as they do a striped barber pole. At all events, the foreigner has a heart of gold. Touching sacrifices are made for the neighbor who is bereaved. Sometimes, out of four or five dollars, the sole earnings of



A DAY'S OUTING

the week, a dollar and a half or even two dollars is sent to the neighbor to help pay the funeral expenses and to make up for the necessary loss of time at the factory or the fruit stand. Ofttimes, where hostility and enmity have existed, all is wiped away and the gift goes even larger than in the face of friendship. Sorrow, poverty and isolation have not gone to embitter the foreigner toward his brother, but rather to stimulate sympathy. During the winter, two years ago, when about one man in sixteen was able to find work, that one man opened his heart and his home, cut down the family food and shared alike with his cousin, his uncle, or his friend.

Why is it that good Christian people make a class of the immigrant apart from the English-speaking citizen? The oldest family in America cannot boast of never having been an immigrant. The immigrant is not universally ignorant and lacking in fine feeling. Among the immigrants, there is frequently a man of brains, or a woman who means that her children shall have what she knows she has missed.

Some people contend that the foreigner comes to the mission for what he can get. I can safely affirm that this is not true in

the majority of cases. The one who does come for what he can get is soon spotted by his neighbors and made to feel that he is exceedingly unpopular. In one home, where there are five children and where the father makes only about three dollars a week, situated in the poorest street in the district, it would be a gross insult to offer anything but personal, friendly service. This is true in many homes.

How can the Christian Church and Christian people, as individuals, let their opportunities pass! Think of the bright, active, attractive children who would join clubs and classes to learn *just what we blame them for not knowing*. How many of us could be clean if we lived six or eight of us in a room with one faucet for six families on the floor, and where the water won't run if the family downstairs has it running there? How many of us would be patient if we saw our children or our little brother growing lame because the hospital was so far away we couldn't carry him and we actually did not have the car fare? *Would it ever enter our minds* that the people going in and out of the churches, well dressed and well fed, didn't care? Would we ever feel that it was unjust, that we might better have stayed in "the old country"?

WHENCE THEY COME



JUST ARRIVED

MOST of us are entirely familiar with the fact that all foreign countries are contributing more or less to the stream of immigrants seeking our shores. It once sufficed to mention the names of the great countries of the world to know from just whence the alien came. To-day, in the midst of the new tide of immigrants, this is not enough. The new immigration presents a new phase of the race question that invites closer scrutiny, if one would know from whence these people

come. Here is a list that will throw light on the subject.

Slavs—a very large group which divides itself into many sections, as the Eastern Slavs, comprising Russians from Russia, Ruthenians from Galicia, Russniaks from Hungary; and the Southern Slavs which gives us a long list beginning with Croats from Croatia in Hungary, Montenegrins from Montenegro, Bosnians, Herzegovinians, Dalmatians and Bulgarians—all of whom come from provinces of Austria of similar name—and Slovans from Carinthia, another portion of Austria.

The Western Slavs coming to us are Bohemians or Czech from Bohemia, a province of Austria; Moravians from Moravia, a province of Austria; Poles from either Russian Poland, German Poland, or Austrian Poland, as Poland has been thus divided by the European powers; Slovaks from Hungary; Wends from Germany, Prussia, or Saxony.

Other Eastern European people as distinct from the Slavs, are Magyars from Hungary, Finns from Finland, Roumanians from Roumania, Lithuanians from a district in Russia, Greeks from Greece, and Albanians from Turkey; Armenians, Asia Minor; Syrians from Syria in Turkey; while Italy sends enormous numbers. Nor is the list thus exhausted, but it does probably cover the great bulk of the new immigration, while all nations continue to find their way to this land.

FOREIGN LIFE IN AMERICA

AUSTRO-HUNGARIANS

By Myrtle Mae Haskins

OUR mission at Siegfried, Pennsylvania, is located in the foreign part of the town called Newport, and is among eight nationalities—Italian, Slav, Ruthenian, Hungarian, Polish, Jewish, German and English, few of whom do not have their pet superstitions. Living, as we do, among the foreigners, we see many things that a visitor does not always see or know about.

The Slavish people will not light a lamp without going through a sort of ceremony that evil may not come to their homes. Many will not wash their babies' heads, for fear of making them foolish. An Ital-

ian, speaking of the responsibility of men to do right, says: "A man can't help doing some wrong things if he has a spoke in his head." When asked what a spoke is, and how it got into his head, he replied that it got in when he was baptized; that the priest either put in, or left out, or mispronounced one word and, when he did, the spoke went in. When asked if he ever saw a spoke, he said, no, but his father had, and that settled it for him. This man is in our night school and has part of his citizenship papers. He is very anxious to become an American citizen!

All have religion, but not Christianity.

It is rare to find a person who does not claim to belong to some church.

Our night school, which is open three nights a week, has twenty-seven registered members, besides others who often come in. Many of them cannot read or write their own names when they begin, but they try so hard to learn that it is a real pleasure to help them. We waited to put the name of one bright Italian on the register until he could write it himself. When I gave him the book, and told him he could write well enough to put his name in, he said it was the first time he had ever written it except while practicing. He was so pleased, that he wrote it twice before I saw what he was doing.

The first night they come to school they usually have on a black shirt which is about half-buttoned up, and no collar or tie. Their hair is tumbled, and their manner careless and indifferent. But in a few weeks you would not know these men. They wear light or white shirts, collars, ties, and are better clothed.

But the women are our greatest problem. It is hard to get them to try anything new, except in a case of sickness; then they seem glad to have us tell them what to do. Unless they are very young people, they usually have a large family, and besides their own family they have from seven to fifteen boarders. The men are employed in the cement works on eight hour shifts, so there is a continual changing of men, coming and going to and from work at all hours of day and night, for the cement works never stop, day or night, Sundays or holidays. You will readily see there is a good bit of work to be done. The women go about it in the hardest way. About every ten families

have an oven out of doors, the whole ten using the same oven. This oven is made of brick or cement, and large enough to hold a dozen loaves of bread, each loaf as large as an ordinary dishpan. Although they all have ovens in their stoves, most of them prefer to use the outdoor ovens. Their bread does look nice and smells good.

They buy but little wood or coal, but



ARRIVING AT ELLIS ISLAND

the women hunt for fuel. They take a bag, a large piece of strong cloth and string, while the children take all sorts of dishes, a five-pound lard pail, or even the kettles from the stove. They pick coal and pieces of wood along the tracks, putting them into the cloth. When this is full it is tied onto the back, bunches of grass being placed under the strings that they may not cut into the flesh.

There are large washings at least twice a week, because each woman does the washing for all her boarders. She begins by putting her tubs on the ground near the water, right in the sun, for they have no shade. She then puts in the water and clothes, and standing on a level with her tub, bends over and does all her washing on a wash board, with no wringer or any other help. The tubs are left out of doors always, and serve the family and boarders for bath tubs as well. They do not mind if their bath room is not enclosed,

but use it as freely as you do yours. The men go around home without shoes, shirts or undershirts. The women are, many of them, dressed only in a petticoat and gauze undervest.

Many do not dress the babies until they are quite children, and then only in slips. Women and children, as a rule, wear no underclothes, shoes or stockings, except when going away from home, and I have seen children playing around home without a thread of clothing on, that were large enough to be attending the public schools.

You cannot find one woman in twenty who can read her name. Neither do they care to. Their minds have been neglected so long and they have been such drudges, doing such hard, heavy work, and getting little thanks or kindness in return, that now they are cross, sullen and old, though young in years. They have no time or interest for anything which we may try to do to brighten their lives.

Still, would we do any better if we had no more opportunities than they have had? What good would our books do us if we would not read them? No matter how heavy our burdens, or how our hearts might ache with sorrow, we could not read one blessed promise in His Word

which God has given to meet all our need. Do we appreciate our blessing in being born in America instead of Austria-Hungary? I say Austria-Hungary because the most of our people come from there. What can we do for these women? They are overworked now, and their minds dull by neglect and misuse. They have not the time nor necessary interest to learn. Can we Americanize the men until they want American homes, and wives they are not ashamed of? If we can, they will not take so many boarders into their homes, but will lighten their wives' work until they, too, can enjoy with them the privileges offered in America.

Even now one man in our night school has asked me to give his wife regular lessons, while some of our young men have left this part of the town and gone into Siegfried to board. There it costs them more, but they say they will not live as they do in Newport, for they want to learn to live as Americans do, to eat at the table with Americans and not be ashamed. These men who left Newport because they wanted to learn the American way of living are not married and I believe that when they do marry they will want their homes and wives to be Americanized also.



IN A WISCONSIN LOGGING CAMP



A TYPICAL LOGGING CAMP

THE FORERUNNER OF THE NEW TOWN IN WISCONSIN

THE LOGGING CAMP

By Clara Austin

THE accompanying illustration presents a typical logging camp. The beautiful, feathery dark green of stately hemlocks and the dazzling white of the snow furnish a beautiful setting to the group of crude buildings comprising the camp. The sleeping shanties are fitted with bunks, each man furnishing his own bedding. The cooking and dining shanty contains a long table, with benches on either side. Tin plates and steel knives and forks are used; there is a good variety of hearty food, generally well cooked. Other of the shanties are used as stables.

Some of these men, away from home, appreciate a home-like touch in their surroundings; for instance, in one camp the men took a box of house plants with them to brighten the dining shanty, and for sash curtains and bed hangings they utilized flour sacks.

Evenings are spent smoking, playing cards, or in other characteristic camp games. They are glad to receive the reading matter often sent by our churches or societies.

The hazing spirit is in evidence, as may be seen in the picture showing the initiation of a new comer in camp.

Occasionally the monotony is broken by the visit of the camp missionary or a minister from some neighboring town. Nothing slow or prosy will "take"; there must be snap and fire and straight-from-the-shoulder preaching to hold a camp audience. At times men from camps near settlements, where our meetings were held, have formed a large part of the audience, and they have been uniformly respectful and attentive.

In some of our sawmill towns long lines of teams haul immense loads of logs all day long from camp to mill, over the ice roads. These roads are wide, to accommodate the large logging sleds. Each night a sprinkler and a rutter go over the roads to put them in condition for the next day's haul.

Sometimes the logs are consigned to the mills over logging railroads, or, again, the loaded sleds are made into a train drawn by a steam hauler over ice roads. The



INITIATING A NEW COMER IN CAMP

hauler somewhat resembles a locomotive in appearance. In winter one may see immense decks of logs waiting on the banks of streams until spring, to be floated down to the mills.

In Northern Wisconsin we have sawmill towns; towns once sawmill sites, now passing from their former temporary character into settled conditions; and others that have emerged from the transition period into farming, manufacturing or railroad towns, or, now and again, where

other the mill has gone, but an unusually fine water power ought to secure new interests to the place. At yet another, where the mill has gone, there are five hundred people only, where there were fifteen hundred. We have a good manse and chapel at this point. The pulling out of the mills in places where our mission work is begun, naturally has its discouraging effect on the work for a time, but there is a bright side as well, because the removal of temporary conditions enables us to build on bed-rock.

enough natural beauty remains undisturbed, into summer resorts.

At one of these points the end of the lumbering interests is in sight, but the two railroads passing through the place and a developing farming country, adjacent, insures a future to the town. At an-

A CHILDREN'S GARDEN IN BLOOM AGAIN

By Mary Neff

West Division St. Mission, Chicago

OUR Children's Garden is again in full bloom; when the flowers about us are going to sleep and Jack Frost is giving warning of approaching winter, our garden is bright and full of happy, sunny faces.

Among our number many are new. As the flowers need light and sunshine, so do we. Some sad little faces show that they have been trying to grow without this. We sing: "God sends His love to us to make our goodness grow." After they have become acquainted with seventy happy friends what changes come into their lives, as they find this love and joy may be theirs. We are trying to lift these little minds from the sordid, street thoughts and ways to something pure, happy and good.

The anarchist is one who fails to see things in right proportion—who sees only his side without reference to those in a different position. If these little foreigners can be led in small ways to reason sensibly, if they see in the material and industrial world about them that each depends upon the other, their respect and understanding increase.

The spiritual world becomes as natural and as much a part of life as the physical; it is so easy for a little child to believe. The thought of the past week we presented in this way: The parable of the sower was given, followed by showing an ear of corn. From one seed three hundred came because God blessed it. If corn is planted, corn will grow, if a grape seed, grapes will be the

fruit. "By their fruits ye shall know doings whether his ways are pure, whether them." "Even a child is known by his they are right."

"All things bright and beautiful,
All things great and small,
All things wise and wonderful,
Our Father sends them all."

THE LESSON OF THE CULM BANK

By Margaret Thurston, Luzerne Mission

IN passing a culm bank one day I saw a green plant growing in the culm. I determined to put it in my own flower garden. In the garden were many beautiful flowers, but the green plant, all unmindful of its fine surroundings, soon withered. I carried it back, and planted it in the culm; occasionally I went to it and watered it, carrying with me soil from my garden, which I put around it. Soon the plant began to grow and I am sure it was a larger plant than it would have been had I left it uncared for. After a time I found young plants sprouting up and, to my great surprise, I found that they were rooted in the soil that I had been putting around the old plant. They were not growing from the dirty black culm at all.

So it is with the foreigners. They come to us as entire strangers, not knowing whom to trust. Naturally they are suspicious of all. Knowing this, we find that it would be utterly impossible to transplant the foreigners at once into our gardens where the flowers of culture and refinement bloom, but we can go to them and carry to them a few blossoms from our garden of opportunities, leaving each day some soil of love and truth.

If we can once establish a feeling of confidence with the foreigners, then good results follow. Gradually they begin to confide in us. They begin to adopt our ways; they like to do things as we do. Among the women, especially, this is very noticeable, in their manner of dress, in their ways of doing certain kinds of work and in their appearance in public. As one foreign woman said regarding the baptism of her child, when urged to fasten the child to a pillow, as is their custom: "No, when in America we must do as the American women do."

Much depends on the influence of our American women. Christian influence and Christian effort are much needed. As we look at the plant growing in the culm and

realize what better soil would do for it, in like manner we see what good environment will do for the foreigner. This condition appeals to us and influences us to help them. We become more interested as we watch their progress, we note a change for the better—not always a complete transformation—among the men and women especially; but they are made better for having been with us, we are made better for having helped them; and so the circle of their influence over us moves on until it meets the broad circle of our influence over them. Then the climax is reached, for within this mighty circle stand the foreign children with equal rights and privileges—boys and girls growing into lives of usefulness. These two great influences must unite to save foreign children.

Does it mean anything to American mothers when I write, that in our district a girl of fifteen was forced to marry a man many years her senior and because she objected she was beaten until she obeyed? It is just possible that these parents felt justified. Perhaps they would have acted very differently had some one clearly explained to them the many advantages in store for that girl of fifteen. In their crude way they were providing a home for the child. Just at this point we need the help of our American mothers; their influence, their advice, their visits to the foreign people would add greatly to the progress of our mission work.

There is much work to be done among our foreign people, but it can only be accomplished when we fully realize the joy in service of this kind; a service that takes one out of one's self and gives a feeling of usefulness and a sense of belonging to a great system of work; a work begun long ago by the greatest of missionaries who said, "Go ye therefore and teach all nations . . . Teaching them to observe all things whatsoever I have commanded you."

FOREIGNERS IN MONTCLAIR

By Salome G. Howell

MANY of the Italians who come to our land do not remain in the congested quarters of our large cities, but make their way into the suburbs and into places where one is surprised to find them and in large numbers. In the town of Montclair, New Jersey, which is a place of residence only, fifteen hundred or more are already established.

The older members of the community find employment on the roads in the laying out of the new ways or in the digging for drainage. The more intelligent have found employment as gardeners, and some even have started different lines of business on a small scale. The younger men go into the factories of the adjoining town of Bloomfield.

These people come here, for the most part ignorant, prejudiced against the Church, and without any clear ideas of their religious duties. Those who visit among them find their antagonism to the Romish Church as strong as their indifference to the Protestant. A Roman Catholic Church, which has been built in their midst, is almost deserted, and the priest in charge has little to say of any success. This army of skeptics is a new and increasing element in the beautiful town of Montclair.

Sometime ago the members of the different churches in the town, appreciating the gravity of the situation, banded together in an effort to give these people a moral and spiritual uplift. After working harmoniously together for two or three

years, it was considered better policy to have one denomination take the responsibility, while the others would assist. As the Presbyterians were in the majority, and as the Italian work was conducted in a Presbyterian chapel, the leadership nat-



THE PORTABLE CHAPEL OF THE MONTCLAIR MISSION

urally fell on them; so to-day, while each church has in its different mission schools a small Italian representation, the Presbyterians of Montclair are the only ones who have started out to do distinctive work among them. A portable chapel has been purchased and placed on a desirable plot of ground near the Italian quarters, and here regular services are held. The Rev. Joseph Giardini, himself a converted priest from the Church of Rome, and Miss Consistre, a native Italian Bible woman, are doing most efficient work in the district. Twenty-six have been gathered into the membership of the church, twenty-nine children baptized and ninety-three children, representing almost as many families, en-

rolled in the Sabbath school, while the kindergarten and sewing school, held on Saturday morning, are almost outgrowing the capacity of the building.

When the work first started, the prejudice against it was intense. Mr. Giardini was jeered at in the street and not allowed to enter a house. At one time the chapel windows were broken by boys, set on by others. The women, as always, were the bitterest opponents. By a course of kindness, patience and friendliness these people have become warm friends of the mission. In fact, this is their first sight of unselfish Christian intercourse. Their former experience had convinced them that the world was using them for all it could get out of them; the love that is born of the Spirit is something that surprises them and they welcome it. Every house in the district is open to the workers, and the re-

quests for visits outnumber the ability to meet them. The prejudice is gone and the community has become very responsive.

The attendance at the chapel is yet small unless something unusual is advertised, but the parents are willing to place their little ones under the care of the teacher, and in the children is the hope of our Church and country.

Those who have made confession of their faith in Christ have proved steadfast. It is interesting to go into a prayer-meeting and hear men lead in prayer and make comments on the Scripture lesson who have never before heard their own voices in public.

The success of the work in this town will be governed by the ability and the faithfulness of the Christian people and by their realization of the importance of the present opportunity.

A TWO-FOLD EFFECT

By Anna M. Miller

THAT the foreigners have a mission to us and we to them is beyond question.

It is surprising how many people there are who never see a thing unless especially brought to their attention. Said Napoleon: "A given force applied to a given point for a given time is bound to win."

In like manner, this matter of the foreigner should be kept before the people until they are aroused to the situation. Let a dozen people walk

down a street in which there is a most striking advertisement and one half of



SAVED TO SAVE OTHERS

them will not have noticed it. There are over 100,000 Italians, alone, in Philadelphia, forming a veritable Little Italy,

standing out as a large sign board, flaring in our faces day after day, and yet there are thousands upon thousands of our people who know nothing about them. They are utterly oblivious to the effect this mass of foreigners is to have upon us now and in the generations to come. When you speak about it they say, "Well, what can they do to us?" forgetting that the foreigner, as a rule, has a family of anywhere from six to fifteen children, while the native American does well if he has two. At the rate of birth, to say nothing of the coming multitudes, what will be the effect on the United States in the next fifty years? The Italian has many desirable traits, which, if properly developed, will make him a Christian American citizen. Already he is leaving his trail wherever he goes, and the effect is as the blazing of a way through the forest. First he came with his organ and monkey, then as a laborer, and now you find him in all trades and professions, to say nothing of music and art.

Instances are many of the power of the Gospel in the lives of the mothers who come under my care in the Italian mission, Germantown, Pa. One old lady who united with the church was beaten by her son-in-law and further threatened if she came again to the mission. That same afternoon she was at the mothers' meeting with sad but hungry heart, drinking in the truths of the Gospel.

A mother of eight children comes to the meetings sometimes so weary that she cannot sit down for fear of going to sleep, so she stands during the whole service in order that she may hear the teaching of the Word. Once she said: "I am praying and praying that this work will grow and grow until you have to burst out the walls to make the place bigger." Her prayers have been partially answered, for we have had to remove a partition to make a schoolroom large enough to accommodate the present number of pupils in our Germantown mission.

NEW ITALIAN WORK IN CINCINNATI

Florence H. McGee

UNDER the auspices of the Cincinnati Home Presbyterian Society, an evening school has been opened in the center of the Italian population.

The first step (which, literally speaking, led through darkened hallways and up rickety stairs) was "friendly visiting" in company with Miss Lalla, herself an Italian from Rome, a bright young woman, soon to graduate from the Cincinnati Missionary Training School.

Those in a position to know told us that if we really desired to help this people our second step would be the opening of an evening school, as the bosses become irate when the foreigner does not understand the commands concerning the pick, the spade, the shovel; while others in business circles are handicapped by their inability to understand, or to make themselves understood. During the first five weeks about fifty men were enrolled. Many cannot come regularly on account of working late at night. We welcome girls and women, but to make our work more specific in this direction, we have opened an Industrial school.

Of course, our primary aim is to help this

people to a happier, better spiritual life and to this end a room in the Church of the Covenant was gladly granted us to conduct a little Sunday school until we need larger quarters, when we hope to occupy the Central Presbyterian Church, which stands near our school and which is not now in use.

Friendly visiting reveals many a sad story. The narrow passageways and darkened rooms to which they lead are but a faint suggestion of the narrow, darkened lives within. The many, crowded into a room too small for one, form a tragedy that cannot be portrayed by tongue or pen. However, this condition does not apply to all Italians, nor to Italians only. We find some of these people living as clean and comfortable as any Americans.

"Friendly visiting" reveals another side of human life. In response to our call, there come to our doors Christian women bringing the much needed material for the successful carrying out of our plans. As we receive these gifts with deep gratitude, we breathe a prayer that many others may be prompted by the Christ spirit to deeds of loving kindness to our foreigners.



ITALIAN CHILDREN'S TENT MEETING

106TH STREET MISSION

By Aurora Ella Nowell

IN this mission, now three years old, there are one hundred thirty-five members. In the winter time we have been crowded into a little room, formerly a saloon, that held only one hundred ten persons, but during the summer the Evangelistic Committee of New York City, in co-operation with the Board of Home Missions, provided a large tent that would seat six hundred people. Every evening, except Saturday, two meetings have been held, one in English for children, and one in Italian for adults. The work has developed each year, and this year the tent has been well filled at all services. Visitors have remarked that the gatherings at the tent reminded them of one large family. As much reverence was shown as in any church.

At the close of the summer all were once again crowded into another hall that would hold only two hundred persons, whereas over a thousand people had attended the meetings in one evening. Many of the five hundred children who attended the tent services, and who never before

had heard the story of our Savior's birth, are now again left in the streets.

During an Italian children's service in the tent a man, who signed a card wishing to become a Christian, and leading his entire family also, came to me and asked me to speak with his oldest daughter about the "new religion" that they had just found, and that was doing so much good for them.

A fair sample of how our children felt to have the tent removed is shown by the following incident.

A little child, while watching the men take the tent from East 106th Street, looked up into my face and said, "Miss Nowell, I so sorry when we have no more tent." When told that we were going to move into the hall up the street, she said, "But we can't all gits in there."

Must these people be scattered during the winter months for lack of a suitable place of worship? Their one cry now is, "more room." The mission is now organized as a Presbyterian Church, the Rev. Francesco Pirazzini, pastor.

INFLUENCE OF IMMIGRANTS UPON AMERICA

By Anita Rau, Italian Missionary, Brooklyn, N. Y.

THE younger generation of Italian immigrants, especially the children, are anxious to copy Americans, whose protection they have sought, and are also eager to receive Christian teaching. The children, naturally, soon differ from their elders and become their educators. As soon as they have outgrown childhood, they seem to outgrow their nationality. They frequently unite with some American church, move into an American neighborhood, the school having taken care that their names became Americanized, and presently they are lost in the great nation as respected, useful and law-abiding citizens, without giving trace of ever having been aliens.

The young men who come to this country generally have to be the supporters of families. They are anxious to learn English and to be fitted for the work. Attend-

ing our evening classes, many accept, also, the Protestant religion. Some return to their own country, having left family ties there, but the teaching and the light goes with them and, in several instances, whole villages have been won to Christ through one of these humble laborers.

The Italian immigrant is very thrifty; he does not seek charity; all he desires is honest work. The charity received is mostly in an educational line and profits America as much as those who receive it, since in future years they render unto the community intelligent service and honest labor. America profits even by the poor, ignorant Italian immigrant who never learns even a word of English; streets are made better, subways are built, railroads are improved, and the security of millions of travelers depends upon their faithful work.

CHANGING HABITS

By Mary B. Cappelli, Bristol, Pa.

AMERICA is the land which offers the largest wages to the laborer. For this reason each day witnesses the arrival of steamers laden with immigrants. Yet, though the wages are more, expenses are greater than those in the land which they have left, and there is consequently need for the greatest economy. As a result, these poor people are contented to rent the cheapest houses in the poorest locations, lacking all conveniences and too often lacking sufficient light and air. Even this is not enough; so that it is necessary to make up the difference by putting many persons in the space suited only to a few. Some, even after their circumstances are much improved, continue in the same conditions, largely because of the influence of heredity, for very many of these immigrants are accustomed to the miserable life of the mountain districts or villages where houses are smaller and all the environments much worse than the poorest here. Such cannot comprehend that their present mode of living is unhygienic and an offense to civilization. A large number of these people are wholly uneducated, and they are often harshly judged, yet to their credit it must be said that they are a tender-hearted people and unwearying in labor.

EYES OPENED

The Gospel which is being preached to them will dissipate many of their superstitions, and from that starting point their eyes will be opened to the light of truth, to the good and the beautiful, and step by step it will be possible to lead them on to standards of civili-

zation and progress. Knowing, as I do, the disposition and possibilities of my countrymen, I am convinced of this; every day I see how they are changing certain of their habits as they find themselves in contact with persons of superior civilization and education.

The bells of the churches, both Protestant and Roman Catholic, do not ring as insistently as in Italy, and, though the priests go from house to house, inviting and urging the women to come to their services, money is scarce and they must pay for seats, so the greater number remain at home.

The children were threatened to prevent their coming to our mission school here in Bristol, Pa. One poor woman, the mother of eight children, said she was tired of always hearing threats, and that for me she prayed the blessings of Heaven, and held herself honored to receive me in her house every time it pleased me to come. "My house is always open to receive you," was her expression, and among us Italians it is an expression of great significance and sympathy.

The women have become my friends, and the children came eagerly to the summer school, to the kindergarten as well as to the sewing school, until fifty-seven boys and girls were registered and at Sunday school between forty and fifty. Religious services were held in the tent every day. We are encouraged by the success which has attended this work in Bristol, and know it will grow much more rapidly as soon as we can have our building for the church and the school.

ELLIS ISLAND'S WELCOME

By Teresa Fransée, Presbyterian Missionary, Ellis Island



THIS will be a busy day. Six great ships are to be unloaded, bringing five thousand people. They are coming from the boat, each with a big bundle or two. They walk in line up the stairs to the large hall of inspection. They are met by the doctor for general health inspection; from him they walk to the eye specialist. If nothing is found amiss they proceed to other inspectors and are asked many necessary questions; when their answers are found satisfactory, they pass through the ticket room and baggage room to the railroad rooms.

The railroad rooms are tuned in happy keys. Faces show satisfaction and repose. All know that they are really admitted to America. They will see their loved ones, who are here, and they hope to find in this land something better than in the old country. Some will have opportunity to hear the voice of the Lord, and I believe that many will listen, and will work for Him among their own people.

It is unpleasant, when one is in haste, to be suddenly stopped and made to wait. That happens to many immigrants. Perhaps all is right, except there is too little money, or an indefinite address. Officials wire to the relatives or friends for money, or ask them to call for the immigrant. So here are sitting these detained ones, on benches in rows and around the wall. They are of all nationalities, and with some experience it is possible to know their origin at sight. Here is a young Russian woman. She is dressed in her national garb; around the neck and sleeves of the white waist there is rich embroidery in red and blue, her dark bodice is hemmed with red silk, the top skirt is made of goods of flowery design, her head covered with a shawl flower-bordered; around her neck are several strings of coral. She has just come. A telegram has been sent to her relatives in Pennsylvania to wire twenty-five dollars to her. If they wire the money, she will start to-day, but they generally go to the post-office and mail the money, and then wire

that they have sent it. Thus she will have to wait, it may be, till the third day. Others are waiting for a similar reason.

Next to her sits a fair-haired Polish girl. Polish women like white and cream color, and seldom is there a Polish woman not wearing something of it. Now listen as I question her, and you will find her answer remarkable.

"Good morning, lady; you are certainly a Pole, are you not?"

"I am Catholic."

You know that she is a Pole, a Russian Pole. Since the great kingdom of Poland was divided between Russia, Germany and Austria, the Poles have tried several times to get independence, but have never been successful. The Russian and Polish people live peacefully beside each other, both alike hard-working and alike poor and good people. Their language is not so different that they could not easily understand each other. Their religion only is different. The Polish leaders work hand in hand with the priests, fighting against all that is Russian, where it is possible, and they see in this difference of religion a strong means for hindering the Polish people from becoming Russianized too soon. So a pride of being Catholic is especially cultivated in the people.

It is the same in Posen, the German Poland. There the national fight is more extensive, the German Government wanting to Germanize the land quickly. The Polish patriots work hard to keep up everything that pertains to their nationality and fight everything that is German. The Germans are Protestants. If the Polish people accept Protestantism, they think it the end of their fight for nationality. So they fight against evangelism.

On the same ground the Catholic clergy fight Protestantism in Bohemia. When some years ago the movement, "Away from Rome," was started, the priests cried: "The Germans want to make you Protestants as they are, to have easier work Germanizing you. Fight Protestantism, all who are true Czechs!" (Czechs is the right name of the Slavic people of Bohemia, who are generally called Bohemians.) And the saddest thing is, that the people believe them; they do not know that Czechia (Bohemia) was Protestant a whole century before Germany. They do not know, because of that, from all lands crusades were made to their fatherland to return it to Rome, and that the great armies of Europe had to run for their lives, suffering many losses. History, as taught in our schools of Czechia, knows John Hus as a heretic, whose memory should be hated, and the events that followed his martyrdom are counted a terrible consequence of heresy spread over all the people. There are those, however, who quietly work for better things among our people; the number is growing of those who know that we need to go back to the pure evangelical teaching and living, and many are awaking from sleep.

But to return to the people temporarily detained. Some are waiting here longer than should be necessary to hear from friends. We

try to find out how to help them. We write to their relatives, to our own friends if we have any at that particular place, to different societies, and even send an announcement to some paper. Most pitiful it is to see a mother, with little children, wait and wait with growing anxiety, day by day, and day by day. Finally the husband is found; he lost work after he sent for her, moved to another place, and left no address. How such a wife looks for the missionary every day! She hopes to get some news of her husband from her; she tells her all her worries, and finds hearty sympathy and help whenever possible. In such conditions it is evident that shelter, meat and drink are not the only things which man needs. I Corinthians, 13, is here a most important chapter.

To the deferred class belong the mothers and other relatives who have to wait for a sick child in the hospital. It is a long waiting, lonely for the mother, who can see her child but once in two weeks. How she worries! It is natural that she should think the child would be better off in her loving care than with any one else, and sometimes it is hard to comfort her so that she will wait patiently.

There came a mother with three children, the oldest not more than five years; this boy it was who, on the second day of their waiting for money, was taken sick and was removed to the hospital. When I appeared that morning all the women that knew me began to tell me about it; all were excited and full of sympathy. The mother sat crying.

"O, my Peter was taken from me to hospital! He must die! Maybe he is dead already!" Somebody had told her that in the hospital every child dies. She was ready to believe me that he need not necessarily die in the hospital, and was much comforted when I promised to go to see him immediately. She watched my return. I told her that he lived; had a fever, but not the worst sort. "Does he not cry for me?"

"No, he is not crying; the nurse tells me that he is very quiet."

"Did you see him?"

"No, because his is a contagious sickness, but you will be taken there with other mothers, whose children are in the hospital."

She was placed in the room where wait

mothers whose children are in the hospital, and there was no more quiet woman than she. When I went to see the sick children I had many questions to answer upon my return, and it did them good when I told each something about her darling. Little Peter's mother was an especially quiet character. She took out of her baggage clothes for herself and the children, had them washed regularly, and made her little ones as comfortable as she could. Her husband sent money, not only once—he was careful that they had all they needed. She wrote him many letters and received many from him. During the six weeks of her waiting, when others were worrying, she listened, but was always ready to believe that matters were not as they thought. I imagine that their home must be one of the happiest because of her kind spirit, always ready to see the better side of things.

The missionary becomes well acquainted with those that stay here long, and there are opportunities to be helpful in many ways. A grandmother brought two little children to her son, but both were taken from the ship to the hospital. She was at the Island more than six weeks. She told me that her rosary had been stolen and she felt very badly about it. But she was quick to understand that she could pray without it. Shortly afterwards a girl came with three rosaries on her neck. "This is certainly a very religious girl," I remarked; "she has three rosaries." The grandmother was interested and said quickly, "I had one just like this—you know, that which was stolen from me."

"Like this, grandmother?" I asked.

"Yes; I had it since I was a girl. But I pray without it, just from my heart and I hope that my grandchildren will come back soon and that God will bring us safely to the new home."

These are only little fragments of the mass—every day there are coming new people, good, not afraid of hard work; honest, but they need evangelism and they should see more of it lived in this country; they should be made to feel its influence from the first step on American soil. There should really be a great difference between life in the land of the Pilgrim Fathers and the lands where the same darkness is yet strong, which made the noble Pilgrims flee to America.

KINDERGARTEN WORK AT OLIVET CHURCH, CHICAGO

By Bertha Lorenz

THERE are twenty-three nationalities represented in the work at Olivet. But in the kindergarten there are not so many; here they are mostly Germans and Swedes. Some of the children who come cannot speak a word of English.

The children are bright and happy and when in the kindergarten have a warm place in which to play, which is often more than they have at home. Bible lessons, along with the usual work, are taught.

Envelopes are sent out each week to the parents and they pay what they can. Some are

not able to pay anything, but that does not keep anyone away from the kindergarten. The amount brought in pays for the kindergarten material.

The majority of the children that attend kindergarten are also in the Sunday school.

On Thursdays, after school, there is a club which we call the Kindergarten Circle. At this hour there is Bible instruction given, good stories are told, and games are played. The first Thursday of each month this hour is used in the study of missionary subjects, and is called "A Kindergarten Missionary Society."

The third Thursday afternoon of the month a Woman's Club is held. At this meeting there is a talk to the mothers on subjects that will be helpful to them in bringing up their children. These meetings are well attended, and at the close a sociable time is enjoyed.

[The Woman's Club Calendar of the Olivet Memorial Church is issued in most attractive form and its contents are such evidence of the good there being accomplished and so suggestive for other clubs among foreign people, that we publish the topics.—EDITOR]

OLIVET WOMAN'S CLUB CALENDAR

"For what grander, holier purpose under

heaven does a human being need knowledge than for the training of childhood."

—Horace Mann.

October 21st—Pattern Day.

November 18th—How to Live to Keep Well.

December 16th—Children's Party.

January 20th—The Importance of Keeping Promises.

February 17th—The Relation of the Mother to the School.

March 17th—The Gospel of Cheerfulness.

April 21st—The Value of Play.

May 19th—Care of the Infant.

June 16th—Picnic.

A THRIVING BOHEMIAN WORK IN CHICAGO

By Helen I. Duncan

THE work among the Bohemians, formerly carried on at the May Street Mission, has changed its quarters, but has not moved out of the neighborhood, nor have we changed the nature of the work. We are comfortably situated at 1827 Center Ave. Short distances make a great difference in our vicinity, and we feared lest we would lose some of our very little ones that come to the kindergarten, but they came with us, and our busy mothers, many of whom do tailoring at home, leave their work to bring the children.

Chicago has the third largest Bohemian population in the world. Until the last few years, the Bohemians lived in a comparatively small district on the West Side, known as "Little Pilsen." As all foreigners, they live in small quarters, but, unlike most of our new friends, do not as a rule remain under these conditions, but, as soon as they are able, move out where they can have a grassplot and a little home of their own, for they are a thrifty people, a people thirsty for knowledge. We find only one per cent. of illiteracy among them, and were it not for the terrible fact that of all our immigrants the Bohemian is the most irreligious, he would no doubt be one of the best who come to this country. Fully two-thirds of the Bohemian population have left the Romish Church

and become infidels, taking up a belief that is atheistic and anarchistic. We believe that this is but a temporary reaction, and that through patient labor of love and service we can lead these people back to their rightful heritage. With this purpose in our hearts we are endeavoring to carry on this work of helpfulness.

Our kindergarten is a happy place. One of our happiest experiences is going to the park, for we have no grass and until a year ago not a tree in the vicinity, and their love of nature is pathetic to see. One day the story of Lincoln's boyhood was told and his hardships dwelt on at some length. The picture of his birthplace was shown, whereupon one little girl, pointing to the sky and grass, said: "But he had blue sky and green grass."

Our work along other lines is advancing in every way. Our circulating library has grown rapidly, and feeling the need of books we decided to hold a rummage sale, which proved very successful and enabled us to purchase both English and Bohemian books, for many of the older people are asking for books in the Bohemian language.

After four years of work we feel we have a place in the neighborhood for usefulness and helpfulness,

OUR WORKERS AMONG FOREIGNERS

ILLINOIS

CHICAGO. Emily Yale Schools, Oliver, Penn and Vedder Sts., Miss Bertha Lorenz; West Division St., Miss Mary C. Neff; May St., Miss Helen I. Duncan; Industrial Classes, Miss Elizabeth Schneider.

KANSAS

KANSAS CITY. 5th St. and Orvill Ave., Slavs, Miss Marie Smercheck.

MARYLAND

BALTIMORE. 917 Madison Ave., Bohemian Kindergarten, Miss Maud M. Conliff.

MICHIGAN

DETROIT. 145 East Congress St., Italian Mission, Miss Adelaide S. Crane.

CALUMET. Miss Blanche Cunningham.

MISSOURI

ST. JOSEPH. Miss Amalie Barton.

NEW JERSEY

MONTCLAIR. Italian Mission, Miss Marie Consistire.

JERSEY CITY. Miss Jessie E. Rogers.

NEW YORK

BROOKLYN. Italian Mission, Miss Anita Rau.

ELLIS ISLAND. Miss Teresa Fransée.

NEW YORK CITY. 452 E. 118th St., Magyar Mission, Mrs. Teresa Keresztes; Italian Mission, Miss Aurora E. Nowell.

OHIO

CINCINNATI. Italian, Mrs. Florence H. McGee.

PENNSYLVANIA

BEAVER FALLS. Miss Ethel Bogar.

BRISTOL. Italian, Miss Mary B. Cappelli.

EASTON. Italian, Mrs. Louise Haywood.

LUZERNE. Kingston P. O., Miss Margaret M. Thurston.

PHILADELPHIA. Italian Mission, Mrs. Chas. Murphy, Miss Bertha Campbell, Miss Katherine S. Grass, Miss Norma E. Schmidt.

PHILADELPHIA. Hungarian Mission, Miss Josephine Waldfogel.

GERMANTOWN. 329 E. Price St., Miss Annie M. Miller, Miss Hannah D. Dovey.

SIEGFRIED. Miss Myrtle M. Haskins.

WEST VIRGINIA

MIDDLETON. Mrs. Marion J. Brooks.

WISCONSIN

GREEN BAY. Miss Clara Austin, Rev. James S. Wilson, Rev. Clarence J. McConnell.

WORK AMONG ITALIANS IN DETROIT

By Elizabeth J. Towar

DETROIT, with its many manufacturing interests and great industrial growth, has become a favorite center of immigration. Besides Germans, Poles, Greeks and Syrians, are some ten thousand Italians, and nearly the same number of Hungarians, or the various races included under that name. With his lack of the English language and ignorance of the customs of the country, his name is the first to be dropped from the pay roll, and the last to be restored. In the loneliness of a strange land and an unknown tongue, neither understanding nor being understood, in poverty, sickness, without friends and oftentimes with a heritage of old-world standards of living and in great disappointment of baffled hopes, what wonder the land of his dreams becomes a bitter reality of misery, such as he knew not in his own fatherland, and that, under adverse influence, he often becomes a socialist, a free-thinker, neither Catholic nor Protestant, with a tendency to lawlessness and misinterpretation of loyalty to any religion or country. The Italians, with their swarthy skins, the shadow of the Black Hand always over them, are especially disliked by Americans, who forget the artistic and industrial traits of these simple, responsive and clever people, and conjure to themselves many tales of crime and intrigue, which are most unjustly attributed to the people of this nationality, who will one day prove their capacity to be good and valuable citizens. In 1906, under the Committee of Presbytery, Rev. DeCarlo began his Detroit labors and drew around him a circle of intelligent and loyal young Italians, who are leaders among their people, and the pith, as it were, of the Italian church, which, under his pastorate, grew until its membership now reaches 135, with an auxiliary Bible class of 60 young men, a flourishing Sunday school of 100 members, and also evening classes in English numbering 60 to 100 men.

At the request of the Presbytery, the Women's Presbyterian Society of Home Missions, through its Department of Foreign Speaking Peoples, began its work for Italians by retaining Miss DeCarlo as house-to-house visitor and Bible reader. In November, 1906, the first mothers' meeting was held, with an enrollment of three names. The soil was virgin, no other church organization having broken ground in this field. The mothers' meeting was held in an upper room of Newberry chapel, kindly loaned by the trustees of Jefferson Ave. church, on each Friday afternoon. The mission of the mothers' meeting was to lift the Italian woman from the depressing condition of her everyday life to a higher atmosphere, for cleanliness, habits of industry and truthfulness lead to self-respecting home-making.

Met with suspicion at first, both from Protestant and Catholic, the committee experienced all sorts of discouragement, hope deferred, financial disappointment, but never absolute failure. The mothers' meetings grew until, at the present time, seventy names are on the

roll. The Italian women, as well as the American, learned that the first foundation of friendship is not the power of conferring benefits, but the equality with which they are received and may be returned. The women were taught to be self-helpful, paying almost one-quarter of the cost entailed, and in every way showing their confidence and appreciation of the efforts being made for them.

The teaching of the Gospel, and the benefit of a sound and sensible talk from "some one who knows," upon the proper care of home, children and self, all tend to arouse in the sluggish, untrained mind, the desire to improve, and to imitate the more prosperous American.

But it was realized that the mothers' meeting was but an unimportant feature of the work, if we had no kindergarten. In October, 1906, was opened the first Italian kindergarten. Miss Crane, a teacher of practical ability and skilled in the winning of children's hearts, has made this department the most fruitful of results of any part of the mission. The four little ones brought the first day by anxious and a little distrustful parents, were followed by many more, until the membership of forty children, all under the age of six years, was reached. Twelve have graduated to the public schools, having attained the proper age, and those now remaining range from three to five years. The morning exercises consist of the prayer and songs in English, simple kindergarten games, and at 10.30 is served a good luncheon of milk, cereal, and plain cookies. The little folks are happy and orderly.

Many Italian and American visitors come each day to ask questions and see the work. The young people of the Presbyterian churches becoming interested, have undertaken the salaries of our teachers, \$600 per year.

The kindergarten has become a strong adjunct to the mothers' meeting. If the influence of the training received on Fridays ended as the mothers pass out of the door, the work would be but "scattered sheaves," but when the homes are reached through the children of the kindergarten, and the house-to-house visiting in connection therewith, the great work of the development of higher Christian living has been begun, and encouragement spreads along the way.

The Italian rarely asks material relief, only that he may receive aid to find work, and when we find a large family, insufficiently fed, badly clothed, living in cold, damp rooms, the mother ill because of anxiety and slow starvation, with additional features making immediate relief necessary, we thank God for the power to help in the work. The doctor has volunteered his services, the visiting nurse makes the woman clean and comfortable, or, if necessary, the doors of the hospital are open to the needy sick. The committee procures work for the man, while Miss Crane finds more healthful quarters for the family. In improved surroundings where the power of example has been set to work to make all clean and cheery, with employment in prospect for the discour

aged husband and father, the work of uplift has come, the family is on its feet, and before many months pass by, the mother appears at the kindergarten with not only her own children, but those of her neighbors. The mother is a regular attendant on Fridays, the man goes to Mr. DeCarlo's service on Sunday, and the baby receives its baptism at his hands. Many instances might be quoted of this sort.

The housing problem has become a species of persecution among the Italians, high rents making it next to impossible for an Italian family to live in a comfortable house. Large rents mean many boarders, sometimes over twenty under one roof; many boarders make poor housekeeping and spiritless wives. When too many boarders leave, and rent day comes, the family must move, and we have the roving habit so disastrous to the family life. The work of finding better houses at lower rent for those who promise to be good tenants, careful and prompt in payment, has become a special department, and is very successfully directed by Miss Crane, much of whose time and strength have been given to this question. Remembering that natural environment determines to a great extent the industries, manner of life and culture of the family, we desire very earnestly to enlarge the scope of this department.

From the kindergarten to the Sunday school is but a step, for the Primary Department on Sunday morning is largely composed of the children under charge of the kindergarten. Miss Crane also teaches here; thus our children become a link in the golden chain of sympathy and co-operation with the work of the Italian church.

In October, 1908, the new church house was opened to the women's work. The occasion was one of great joy to the workers. A sale

of fine needlework and embroidery, the result of Italian labor, was very successful, in that it not only brought financial aid to a needy cause, but gave to the friends of the work the first knowledge of the industry which had developed in our sewing classes. The coming season we expect to repeat the sale which, with its display of exquisite embroidery and lace work, will greatly excel in value the first experiment. We hope in this way to establish in this country, in the homes of our women, the lace and needlework industry of Italy, making the Italian woman a true helpmate to her husband when lack of employment brings extreme poverty. The Italian woman never goes out to daily work, as does the German or Polish, therefore she can be of little assistance to her husband in times of adversity, unless she may have some employment which she may engage in at her own home. Needlework is her natural gift, and even with the little ones crowding around and the baby asleep on her knee, she can ply her needle swiftly. Her artistic nature easily responds to suggestions, she answers cleverly to all demands for lace work or embroidery, exquisite in workmanship and design as that of Venice or Switzerland.

The First Italian Presbyterian Church is still a cherished hope, growing nearer to fulfillment each day. The church house is a reality. There gather every day in the week classes in domestic economy, women's English classes, girls' sewing classes, the mothers and the wee ones. There, all day, may be found Italians reading in the pleasant rooms up stairs, or women seeking counsel from the friends down stairs. They bring their joys and sorrows, and truly we can say with Van Dyke:

The corner-stone in Truth is laid,
The guardian walls of Honor made,
The roof of Faith is built above.

MAKING FINE RECORDS

AN EXPANDING WORK

FROM year to year our readers have followed, in our immigration number, the development of the first Italian Church of Philadelphia. This year marks a splendid stride forward, in the dedication of the new building, on 10th Street, above Washington Avenue, whose handsome exterior and well planned interior make it most attractive and well suited to the needs. The various rooms, when thrown together, will accommodate twelve hundred people—the largest congregation thus far is reported as about one thousand.

The Philadelphia Presbyterial Woman's Home Mission Society supports a primary school and kindergarten, and also conducts a sewing school for girls on Monday afternoons. A meeting for the mothers is held each Thursday. The women, sometimes as many as forty, buy cotton materials at wholesale prices and have garments cut out by ladies from different churches. A half hour of Bible reading and explanation follows, with hymns, which are taught by rote, as they cannot read. All this service is in Italian and conducted by Mrs.

Stasio, the wife of the pastor. The women listen attentively to the instruction given and seem to enjoy the entire meeting. The Woman's Home Missionary Society is also planning to have evening classes in English and Italian.

MISSION IN WEST PHILADELPHIA

The Italian Mission in West Philadelphia—see article, "*From Under the Pear Tree*," in this magazine for January, 1909—is rejoicing in new quarters, having removed to Westminster Avenue, between 64th and 65th Streets, a short distance from its former crowded quarters. The lower story of a commodious church building is completed and now occupied and is soon to be dedicated. The kindergarten, supported by the Philadelphia Presbyterial Woman's Home Missionary Society, is happy in its bright, sunny room.

THE GERMANTOWN MISSION

The Germantown Industrial School for Italians, under the Presbyterial Society of Philadelphia North, is prospering. The chair caning class is now caning chairs for the First Church

of Germantown. All the industrial classes meet after school hours. A Loyal Temperance Legion meets every Friday afternoon after school.

MAGYAR MISSION, NEW YORK

The work that is being done for the Magyar people by your missionary near 116th St. consists of visiting in the homes of the people, and in teaching the little children in the kindergarten and the Sabbath school. There are thirty children in the kindergarten, all under the age of six years. Five of the Sunday school children have come into the church this year.

TERESA KERESZTES.

BOHEMIAN KINDERGARTEN, BALTIMORE

The kindergarten is overflowing with little children, who can speak no English when they first come. The suffering and distress of last year, on account of lack of work, often caused the children to come to school hungry, but always clean. The kindness of several churches, and of a little mission band in Washington, that had read of this work in the HOME MISSION MONTHLY, made it possible to give warm clothing and mended shoes to many of the little ones. The Thanksgiving offering, made entirely by the children, some of whom could bring only a potato or an onion, and a few mothers who shyly brought a little basket, made it possible to give four big baskets of vegetables and groceries to the most needy of the kindergarten.

The people have great faith in the kindergarten. A man who found that a surgical operation was necessary, turned to me in the hospital and said, "Whatever you say, I'll do." This absolute faith makes one realize the responsibility of her position. Many say, "You are our mother." Through the kindergarten the children are drawn into the Sunday school and a number of the older children are now members of the church.

MAUD CONLIFF.

ITALIAN MISSION, EASTON, PA.

We feel hopeful for these young men, who take great interest in the religious teaching of our Sunday school and Bible class.

We miss familiar faces in the night school, as many of our young men have gone elsewhere for work. New ones come, most of them knowing nothing of English, and requiring much attention. We become acquainted with them, interested in them, and attached to them; then away they go, perhaps never to return. We believe, however, that they carry with them the influences of the school, and of their contact with evangelical Christians, and that they go from us with higher aims, and with far different ideas of practical religion than they had when they came to us. Our kindergarten is a boon to the little tots.

LOUISE HEYWOOD.

A NEW WORK

We have probably eight or nine thousand foreigners in Beaver County, Pennsylvania, the presbyterial lines being coterminous with the county lines. In the vicinity of Woodlawn, at the works of the new steel plant, there are nineteen hundred twenty-four people living in one hundred twenty-two four-roomed houses, an average of more than fifteen to the house. The beds in these homes are scarcely ever empty; one "shift" works while the other sleeps, each house having twice as many men as can sleep at one time. We are working—just beginning—among two classes of these people, the Magyars and the Slavic people from different provinces of the Austro-Hungarian monarchy. In the Ambridge district there are three thousand Slavic people, fifteen hundred Italians and five hundred Greeks, with only one thousand Americans. This is the seat of the American Bridge Company, a branch of the United States Steel Company. We are working among the Slavs at this point. We have here a very important field.

THOMAS W. SWAN.

OLD COUNTRY HABITS IN AMERICA

By Marion Brooks

Within a half-mile of Middletown, West Va., there are four mines employing twelve to fifteen hundred men and boys. The women and children present a picturesque appearance as they return from marketing, attired in dresses of many colors, bright shawls, and with brilliant handkerchiefs about their heads, a basket on one arm—another carried on the head and both baskets overfilled—and a box of tobacco under the other arm. Often, in addition to this load, there is a baby in the shawl, which crosses in the front and is tied in the back in a hard knot. The young girls are not long in this country before they lay aside the shawl and handkerchief and wear coat and hat. But the women do not change their mode of dress, as a usual thing wearing the colored handkerchief, even in midsummer, indoors and out; even when sick in bed they wear the handkerchief. I have learned not to be alarmed when I hear the firing of a gun at night. It usually announces the birth

of a little foreigner. As soon as convenient I visit its home. The mother's head, tied up in the handkerchief, gives her a very uncomfortable appearance, and the baby—I always have to hold it—feels so stiff and unbendable, for its arms are bound to its body. It is wrapped in a pillow, and baby and pillow, from head to foot, are tightly bound with long strips of bright colored material much like the blue and white bedspreads woven by our ancestors. These babies when but a few weeks old are given quantities of beer. From infancy they are surrounded by a crowd of drinking, profane men, women and children.

Sabbaths are general carousal days; dancing, swearing, drinking and gambling mark the Sabbath day and "holy days." When I visit in their homes they urge that I drink with them; even little children lean against me as the mothers hold it out and say, "It's good, drink half a glass."

FROM THE SECRETARY'S DESK

Julia Fraser

TO adequately express your new Secretary's appreciation of the cordial welcome given her by the way, and at Headquarters, is utterly impossible. From the good-byes in San Francisco and Portland, the visits in the great synods of Nebraska, Iowa, Illinois, Minnesota and Wisconsin, to the welcome in New York, the one lasting and vivid impression is the solidarity of our work. On the Pacific, in the mountains and great Mississippi Valley, or on the Atlantic, in conditions totally dissimilar, the flexibility of our organization is such that it permits liberty and individuality, while one vital purpose dominates everywhere. "Our Land for Christ" becomes more than the motto on our dear HOME MISSION MONTHLY. It is our rallying cry, echoed and re-echoed wherever Presbyterian women are grouped in Home Missionary societies. To recognize this familiar spirit in unfamiliar places, to hear well-known names lovingly mentioned in prayer; yes, even to be asked customary questions on administration, thousands of miles from where the answer had been learned,

deepened the conviction of the loyal, loving, united service of Home Missionary Presbyterian women everywhere. I thank you, friends, more than I can express, for this spirit of loyalty to our Woman's Board and your kindness to me personally.

Day of Prayer—Do not miss its blessing. It is none too early to begin preparations for the Interdenominational Day of Prayer of Woman's Home Missionary Societies, to be held this year, Thursday, February 24. An exceedingly attractive program is offered which it is hoped will be generally used. While the number of programs ordered does not indicate absolutely, by any manner of means, how widely the day is observed, yet it is noteworthy that during the past year only fifty-five hundred of these special programs were sent out by our Literature Department, while the previous year twenty-three thousand copies were ordered. But even if the programs are not used, it is most earnestly desired that our entire constituency observe in some special manner this day, the coming twenty-fourth of February.

YOUNG PEOPLE'S DEPARTMENT NOTES

M. Josephine Petrie

YOUNG people's societies are carrying a generous share in the work among "Immigrating People" through assuming full salaries of missionaries among them, running and equipping meeting places, furnishing supplies for school work, hymn books, etc., for Sunday services, and even bread and milk for some of the kindergarten mission schools.

Even the babies have a share in this work, for the money from the Cradle Roll Tens is used for kindergartens among foreigners.

Then the young people are giving of their time and talents by teaching in the Sunday schools and evening classes at the missions. Like the rest of us, they are probably "not doing all they should," but they are not blind to either the responsibility or the opportunity. There are ways, too, in which they sometimes set us an example. For instance, this note from one of our missionaries:

"I have just had a very unusual experience. An Illinois girl has violated all the traditions by writing a letter of thanks in acknowledgment of a letter I sent her to be read at a missionary meeting. Miss F. P. is the guilty party. She certainly deserves a gold medal. Judging from my own experience, she is a rare specimen, for she even returned my stamps for special delivery. Would that there were more like her."

FOR the benefit of some Junior superintendents who may be complaining that "no letter has been received in acknowledgment of our parcel," we quote the following from Miss Beaty of the San Juan Hospital:

"A roll of paper dolls has been received with one dollar for the purchase of scissors, but we can not find an address. May the little girl be thanked through the HOME MISSION MONTHLY? We do not want anyone to think we are too thoughtless to acknowledge anything."

ALL gifts for any of our stations should be reported here and the address of the sender should be plainly given on each parcel.

WITH eight new synodical young people's secretaries and thirty-six in presbyterial selected at the fall meetings, there is work for "somebody" during this last quarter of our fiscal year. How may you help?

BEARING in mind the motto, "line upon line," perhaps the following catechism may be informing. Try it on some of your young people after checking off your own answers:

To what presbytery do you belong?
Who is your presbyterial secretary for young people?
How much does your society give for missions?
To what stations or missionaries?
What do you know of them?
How do you hear from the work?
Where can you secure programs, missionary letters, and other helps for your meetings and study?
How and when do you use such helps?
Do you read the magazines?
What magazines?
What is your method of giving and sending?
Through whom is your money sent?
Where are the mission boards located?
Why should we contribute through them?
What is the end of the fiscal year for all the Boards of the church?
Did you ever hear any of these questions before? Can you answer all of them?

ALTHOUGH the Sunday school program for Washington's birthday illustrates our Indian work, the offering will be for the general fund of the Board of Home Missions and we bespeak the earnest co-operation of the women. Show as much interest in this as in the Thanksgiving service, and urge a large offering from your school. The money should be sent to the Board's Treasurer, Mr. H. C. Olin, 156 Fifth Avenue, New York. Contributions from Sunday schools are equally divided at the close of the year, such division being made from undesignated funds. Where Sunday schools are contributing for a definite object, the money is so credited.

HELP FOR STUDY CLASSES

FOR STUDY CLASSES.—This outline has been worked out by Mrs. D. Elmer Wiber, with much success in Washington, D. C., in a class registering over one hundred forty. It will be found particularly rich in possibilities of development. The music can be made quite a feature by enlisting the aid of those familiar with Negro dialect and song.

FROM DARKNESS TO LIGHT. In four lessons.

Leader—Mrs. D. Elmer Wiber.

CHAPTERS I AND II.

THE SAVAGE AND BONDSMAN:

SCRIPTURE: GEN. 37: 13-36.

AIM:—To catch a glimpse of the former environment of the Negro and to see what progress upward he made during days of slavery.

- I. Origin of Race.
- II. Development of Race Traits.
- III. Race Customs.
- IV. Fetichism.
- V. Slavery Universal.
- VI. The Bondsman in America.
- VII. Plantation Life.
- VIII. Evangelization on the Plantation.

ASSIGNMENTS:

1. "If you had been born in Africa."
2. Fetichism: White Art. Black Art.
3. Plantation Life.
4. Poem: "A Banjo Song,"—Dunbar.
5. Character Sketch: "The Return of Mammy."

SONGS:—"Is There Anybody There Who Knows My Jesus?"
"Swing Low, Sweet Chariot."

CHAPTER III.

THE FREEDMAN:

SCRIPTURE: Ps. 107.

AIM:—To see the effect of freedom on the Negro and his religious progression despite difficulties.

- I. Events Preceding Civil War:

Three kinds:	$\left\{ \begin{array}{l} \text{(a) Enactments.} \\ \text{(b) Movements.} \\ \text{(c) Publication.} \end{array} \right.$
--------------	---
- II. The National Tragedy.
- III. Conditions at Close of War.
- IV. The Reconstruction Period.
- V. Results of Reconstruction Period.
- VI. Missionary Work.
- VII. Closing Thought—Negro's Loyalty.

ASSIGNMENTS:

1. "Lincoln the Man of the Hour."
2. Reconstruction Period.
3. Missionary Work in First Years of Freedom.
4. Poem: "An Anti-Bellum Sermon"—Dunbar.
5. "Marse Chan"—Page.

SONGS:—"Steal Away."

"O, Mary, Don't You Weep."

CHAPTER IV AND V.

THE CITIZEN AND STUDENT:

SCRIPTURE: Romans 12.

AIM:—To realize how far the Negro had ad-

vanced industrially, politically and intellectually and what is needed for the future.

- I. Distribution of Race—Chart.
- II. The Southerner's Problem: Why? Census Charts.
- III. Industrial Progress.
- IV. Social Conditions.
 - (a) The Negro as Generally Known.
 - (b) The Negro as He May be Found.
- V. The Negro Politically.
- VI. Educational Progress.
 - (a) Early Schools.
 - (b) The Kind Most Needed.
- VII. What Does All This Mean?

"We're not as good as we ought to be;
We're not as good as we want to be,
But thank the Lord, we're a good deal better
than we used to be."—Uncle Remus.

ASSIGNMENTS:

1. Industrial Progress.
2. The Negro as He May be Found (Improved Conditions).
3. Early Schools.
4. Some Who Have Climbed to the Top.
Poems: "The Prophecy: Whittier's Howard at Atlanta."
"The Lawyer"—Dunbar.
Character Sketch: "Hun Hepsy."

SONGS:—"Poor Me."

"Is There Anybody Knockin' at the Door?"

CHAPTER VI.

THE CHRISTIAN:

SCRIPTURE: Luke 15: 1-10.

AIM:—To realize the Negro's religious progress, his present needs, and our responsibility in view of the same.

- I. Growth in Organization.
- II. Religious Nature of the Negro.
- III. The World's Solution of the Problem.
 - (a) Extinction.
 - (b) Amalgamation.
 - (c) Segregation.
 - (d) Atlanta Compromise.
- IV. The Church's Solution.
 - (a) Evangelization.
 - (b) Denominational Work for Freedmen.
- V. The Next Step; Needs of To-day.
- VI. The Personal Equation: Am I a Help or Hindrance?

ASSIGNMENTS:

1. The Negro in Song.
2. Four Plans for Solving Problem.
3. What is Being Done by the Churches. To be given by representatives of Baptist, Methodist and Presbyterian Boards with as many others as desired.
4. Needs of To-day.
Poems: "When Melinda Sings." Dunbar.
"The Old Darkey's Plea for Light"—Mrs. G. O. Tower, Baltimore.

SONGS:—"Don't Call the Roll, John."
"Were You There When They Crucified My Lord?"

The songs are from *Work's Jubilee Songs*, Fisk University, and were rendered by a specially drilled chorus of twenty voices.

MEMORIAL

From the North Pacific Board comes tender mention of the memorial services for Mrs. Ladd, the departed president. The first of these gatherings was held by the auxiliary of the First Church, of which Mrs. Ladd had been the treasurer for thirty-nine years, or from its organization as a missionary society. The book in which she began her accounts is a large one, and every dollar received and disbursed from first to last is recorded in it; it was almost full and would not have lasted out the year. Beautiful and deserved tributes were paid to her life, as wife, mother, friend, neighbor, church member, philanthropist. One week

later, just one month from the last Board meeting over which Mrs. Ladd had presided, a large assemblage of women gathered to revere the memory of this dear departed leader. It was desired that a note of gratitude for her beautiful life of faithful and unselfish service should prevail and accordingly the service began with the singing of the doxology, followed by prayers of thanksgiving, and the petition that the work of her hands should be established. Many letters were read from those near and afar, and loving testimony was given revealing her unselfish earnestness. Again the doxology was sung, with full hearts, and yet with the swelling notes of triumph for so blessed a life.

AIDS AND SUGGESTIONS

PROGRAM FOR FEBRUARY MISSIONARY MEETINGS

(Published in advance to allow for preparation)

Subject for Study—The American Indians.

Suggested Devotional Theme—Witnessing for Christ. Acts 1:8, Luke 24:48.

Prayer—For increase of interest and devotion.
Hymn

Brief Papers—Environment: (a) Old customs and beliefs. (b) New influence of Government and Church. Early Presbyterian Missions: (a) First great missionaries. (b) Agencies.

Prayer of Thanksgiving—For the lives of the Pioneer Missionaries of the Church.

A Story—A Missionary Heroine (By Carrie S. Cooper. Price 5c.)

Talk—Present-day obligations and opportunities—are we meeting them?

Roll Call of Missions and Schools—Giving location. (See Report of Superintendent of School Work—1909.)

Our "Certificate"—Prominent place should be given on the program for report as to progress in securing enough subscriptions to the HOME MISSION MONTHLY to entitle the society to a certificate of one or more "shares" in the Sitka Building. If the conditions which allow this are not understood, write at once to headquarters, 156 Fifth Avenue, New York City, Room 722.

Prayer—(a) For workers and methods employed. (b) For call to service—Go, or Let Go.

MRS. G. H. VAN DYKE,

Synodical Sec. of Lit. of Missouri.

SYNODICAL

ECHOES from the various synodical meetings are drifting magazine-wards. There were three silver anniversaries; we have given South Dakota right of way to tell about pioneer days, but other silver bells rang merrily also. Then here comes Pennsylvania with a unique report, the clever fancy of its Corresponding Secretary making it anything but prosaic, as witness this extract:

Believing that a reasonable amount of diver-

sion and recreation is necessary to the best results obtainable in every line of work, your secretary attempts each year to provide some pleasurable experience that shall be restful and profitable. Last year we invited you to attend an exposition. Machinery Hall was put in order, every department being connected up with the mechanical force which furnished the motive power.

This year all has been hurry and excitement. Recently we decided to fit out an "Expedition to the North Pole." This seemed a mammoth enterprise, but we believe it is possible to accomplish much through carefully arranged details. To that end, we turned our attention to the preliminary plans, equipping the fine large ship "Pennsylvania" with all necessary furnishings.

In order that the most effective results should be gained, it was thought best to fit out a squadron or fleet of small boats to be under the care of Admiral Bailey, commander of the fleet, and her associate officers—Harbison, Holmes, Reeder, Emerson and Roberts, all of these smaller boats being responsible for their own charts and compasses, taking account regularly of the degrees of latitude and longitude passed. To insure the safety of the explorers, we must provide instruments to carefully register the extreme temperature of the Arctic regions. To that end we must turn our attention to the mining of a quantity of "quicksilver." The process through which we obtained this precious metal was known as "presbyterial distillation." Some of this mercury passed off in vapor, being lost to us through such escape valves as "local church aid," "philanthropic enterprises," "gifts to work outside our own denominational Boards," etc. The perfect product retained was passed into leather pockets, which were run into larger receiving cases, from whence it was shipped into the large tank marked, "Treasury, 156 Fifth Avenue, New York."

With the equipment of these several consorts, lined up alphabetically, waiting to receive orders from their commander, an Arctic expedition had been born without the usual clamor and without Government aid. Only a few final orders were handed out.

1st. Loyal support in even dollars to our own ship's company.

2nd. Work through regular channels.

3rd. Distribution of supplies proportionately.

4th. Plenty of fuel for missionary fires.

5th. A careful note of mercury's rise or fall.

As the big ship of state, Pennsylvania, steamed off with banners flying, followed by her well equipped fleet, twenty in number, we were glad to see *Beaver* in lead. Though recently registered, their equipment was quite complete. Expert explorers tell us that a big ship is not advantageous for discoveries along geographical lines. Fine instruments and high gauge machinery warranted good speed and clear sailing.

Blairsville came second in line, with \$3,119 for total equipment; charts and records all in line Presbyterially. But their mercury registered some unusual points, \$411 being given to work for foreigners not directed by our admiral's ship.

Butler gave \$2,534 to fit out their company. We notice here a decline in Freedmen's receipts. We commend this to the careful attention of "Pilot" Lowry, hoping that the usual sign to navigators will be given them, warning them of approaching danger.

Carlisle made an advance of \$607 for this expedition, boldly dashing off toward "North Star Bay."

Chester and *Clarion* both reported new land discovered. Instruments register speed and anticipations of new discoveries.

The Flagship *Erie* reported the largest advance for equipment. Instruments register progress at every station. Channels all open and even dollars flowing through.

Huntingdon, *Lackawanna* and *Northumberland* reported nothing striking seen. They will need to stimulate enthusiasm, look out for floating ice, and study their charts.

Philadelphia, *Pittsburg* and *Redstone* gave a slight increase for equipment, and reported new land discovered.

Philadelphia North, *Shenango* and *Washington's* instruments failed to make record of advance, though *Philadelphia North* does locally a heavy mission work among foreigners, funds for which do not pass through the regular channel.

Eleven of our fleet reported advance in each line.

We must have more money. We, therefore, ask for greater things. Take time to re-examine your equipment and review prospective contingencies. Watch your charts and instruments, carefully see that all data are correct and that there is no damaged hull from floating ice or leakage through irregular channels.

We reported 1,551 new members in our ship's company; one additional dollar from each of these would enable us to accomplish our purpose. We, therefore, ask you to give to this fleet of boats, now well on their way toward the boreal wilds of the North, one hundred thousand dollars for added equipment, and we will make one final dash for the pole March 31, 1910, anchor our fleet while we unfurl the banner of

Christ to those of our homeland who know not His name and thus lift the standard of righteousness north, east, south and west.

South Dakota Synodical Twenty-fifth Anniversary.

(From the message of Mrs. D. W. Stiver, a former synodical officer.) I attended the first meeting in 1886, held at Aberdeen. It seemed then a wonderful meeting, and I have not changed my mind since, though I have been privileged to attend many, for did we not have with us Mrs. Morris, of Good Will Mission, and a band of Christian Indian women, bringing some of the fruits of their own labor? Among these Indian women was the sainted Mrs. Renville, who pleaded so earnestly for those of her own race who were "sitting in darkness"; and Mrs. Eastman, who could not be prevailed upon to speak before her white sisters but who, with her baby daughter (now a teacher supported by the young people), so spotlessly clean and daintily clothed, a veritable Madonna in our midst. That would be a wonderful meeting to-day, but for those pioneer days it was passing wonderful. Every meeting in those early days was brimful of interest to us young people, and never once do I recall that we were "discouraged or cast down." All things were new in those days—the State, the synod and the workers.

But there were "lean years" in South Dakota, and the souls of men were terribly tried. One spring the presbyterial society appointed two of us to visit Rose Hill church. The Sabbath appointed brought a wind, the like of which we had never known. But we went—a drive of ten or more miles in the face of that South Dakota wind. We wondered if there would be any one there. When in sight of the church we saw teams tied as thick as they could be. One spring the delegation from Huron went to the meeting of presbytery to be held at Artesian, and to cut down expenses traveled overland. On the way the south wind raised herself up with all her might and fury until the side curtains on our carriage were torn from their sockets, and every bead was blown off Mrs. McCaslin's bonnet! The road abounded in swamps and mud holes. until one of the horses refused to go another step and laid himself down in the very midst of the deepest mud hole, and after he had been pried out with a fence rail and boards was a sight to make angels or esteemed presbyters weep as we entered the city. Regardless of our dignity, or new shoes, we had taken our places at the rear of the buggy and we were not in presbyterial trim. The old gray was given a good rubbing down with prairie grass which grew in luxurious abundance.

During the years of drought which brought so much of sadness and suffering to those pioneer homes we visited the sorely tried churches, driving over sixty miles on one trip when we visited four churches. The whole country was parched; gardens had been planted six times. The women gathered for meetings, and had most refreshing times. Sometimes they had not a cent of money to give, but could meet and study and pray, and one member offered herself for work in New Mexico, was accepted and sent to Las Vegas at once.

A Tool-Chest—Our Magazine. My missionary magazine contains, each month, so many good working suggestions that I never snatch up the new one for a moment's reading. Instead, on the afternoon when I expect two hours' uninterrupted reading, I slip off the magazine wrapper and mark as I go those portions which *must* be brought to the attention of our women right away: every month is richly stored. Take the November number, for instance, which I indexed as follows: Study Hour Leader (Frontier) p. 1, column 2, paragraph 3. Victoria Vivas, a Mexican Portia, with her argument moving right on to its conclusive—we need it, we are going to have it. God will give it to us! May she live victoriously! p. 14. Our Treasurer—Emergency Fund, 14, Freedmen—advance 21. The Shut-In—for the Flower Committee's encouragement top of page 15. Passing on our Magazines—Box Committee p. 19, or Secretary Literature. Guild's, Alaska, for Program Committee p. 20. Pioneer's Program, for Mission Band, 1910, p. 22. Children's Hour at home, incidents and facts culled from pages 1, 2, 3, 4, 5, 10, 11. How We Will Do It p. 19, How We Did It) to be adapted to the November meeting:—the Secretary of Literature read from a yellow (pumpkin) paper (or red paper if she can cut out better apples than pumpkins) "Why do you subscribe," fifteen Because—thirteen earnest in tone. Then these two "Because I do not wish to borrow it." "Just because" a woman's reason, always a good reason.

A Literature Meeting, p. 18, calls my close attention for the first time to the symbolism and simplicity of the cover design—the antique lamps, laurel wreaths, the medallion, the seated figure, one little face looking up, the lighted torch; the clear index page; the crisp paragraphs separated by swastikas on the editorial pages; the illustrations, always bright and taking pictures—a whole meeting might be spent on merely the mechanical excellence of the magazine. How can we pick up thoughtlessly and drop after a glance or two, anything to which so many have contributed, upon which so much skill and intelligence have been spent for our benefit and for the betterment of our society! Dainty as it is when it comes in its green and tan, it is very serviceable and easily referred to after the references are marked and noted on the cover, although not as neat and fresh after it has gone the rounds of the non-subscribers whose work is especially touched upon each month.

NEWLY PRINTED TOOLS

It is earnestly hoped that every Home Missionary society will observe the Annual Day of Prayer, February 24. The new program is "A Call to Prayer: Help Christ Win America," and its price is one cent per copy, 50 cents per 100.

Calls come for attractive helps in organizing Cradle Roll Tens, and the circles already formed wish information about the work their dimes have helped. To meet these requests we have just issued a most taking pictorial folder entitled "How the Cradle Roll Tens Help the Little Foreigners," which is supplied without

charge; and a most dainty little Certificate, for the individual members of the Tens, printed in delicate tones and sold at five cents each. Ten may be had for a circle at 40 cents, post-paid.

Our last annual mail from Dr. Campbell brought interesting information which has been put into a leaflet entitled, "When the Postman Comes to St. Lawrence Island." This can be had for 3 cents per copy, \$2.00 per 100.

The Prayer Calendars for 1910 are finding their way into many hands and homes. One local secretary of literature has canvassed her society and placed fifty copies. May we hear from others who succeed in selling good numbers? Advertise them not only in the women's missionary society, but also in your congregational mid-week prayer service, where many orders may be received from the men. The New Year's Night-Watch service is an excellent time to sell copies. The price is 10 cents each. Send orders early to our Literature Department.

S. C. R.

Suggestions Wanted for Boys' Work. Having received a number of inquiries as to what work could be suggested for the boys in the different societies, it has occurred to us that there may be successful leaders of bands and Y. P. societies who would be glad to give us information along this line—something for boys to do with their hands, that will be useful when finished and that the boys will enjoy making. We have found it very difficult to secure any variety of work for boys, and are anxious to obtain and pass on such information. Are there not those who can "lend a helping hand"? Suggestions are anxiously awaited.

BIBLIOGRAPHY—IMMIGRATION 1908-9

Magazine references.

- Agrarian Movement Among He-
brews in America.....Arena, Jan. '09
Alien Spirit.....Ind., Jan. 23, '08
America for the Workless.....Harp. W., Dec. 19, '08
Americans in the Making: New
England's Method.....Putnam's, Jan. '09
Amputating the Black Hand.....Survey, May 1, '09
Anthropological Destiny of Euro-
pean Population in the U. S.....Cur. Lit., April '09
Assimilating the Adult Immigrant.....Outl., Feb. 1, '08
Assimilation and Nationality.....Char., Jan. 25, '08
Becoming an American Citizen.....Ind., Oct. 29, '08
Black Hand and the Immigrant.
Robert Watchorn.....Outl., July 31, '09
Black Hand Myth, Gaetano
d'Amato.....No. Am., April '08
Black Hand Scourge.....Cosmopol., June '09
Blackmail and Murder.....Outl., Mar. 27, '09
Bulgarians of Chicago. Grace
Abbott.....Char., Jan. 9, '09
Causes of Emigration from Greece.....Yale R., Aug. '09
Causes of Immigration.....Nation, Feb. 25, '09
Chicago Settlements Russians in
the U. S.) Jane Adams.....Char., May 2, '08
Climbing into America.....Survey, April 17, '09
Common Sense View of Immigra-
tion Problem.....No. Am., Sept. '08
Cross Currents of Migration.....World's Work, Jan. '08
Cruelty of Immigration Rules.....Ind., July 22, '09
Deportation of Foreign Criminals.....Harp. W., June 26, '09
Ebb and Flow in Labor Market.....R of R's., April '08
Effect of American Residence on
Japanese. Kentaro Kaneko.....Ann Am. Acad., S. '09
Effect of Emigration upon Italy.
Antonio Mangano.....Char., Jan. 4, Feb. 1,
Apr. 4, May 2, Je. 6, '08
Ellis Island Seen by Camera Man World To-Day, Apr '08
European Population of the U. S. Nature, Dec. 3, '09
Europeans in the U. S.....Educ. R., Jan. '09

Pinnas as American Citizens. <i>W. F. McClure</i>	Chaut., Jan. '08	Process of Naturalization. <i>John Spargo</i>	Ind., Oct. 29, '09
Flow of Immigration.....	Outl., July 18, '08	Race Problems in America. <i>Franz Boas</i>	Science n. s., My. 28, '09
Foreign Criminals in New York. <i>T. A. Bingham</i>	No. Am., Sept. '08	Races in the U. S.	Atlan., Dec. '08
Foreign Invasion of the North-west.....	World's Work, Mr. '08	Return to Europe of Immigrants.....	Outl., Jan. 11, '08
From the Lovezin to Guinea Hill. <i>E. A. Steiner</i>	Outl., Mar. 30, '09	Russian Church in New York.....	Outl., April 25, '08
Heritage of the Emigrant. <i>B. F. Weyl</i>	Outl., July 25, '08	School for Italian Laborers.....	Outl., Feb. 29, '08
Hindu in America. <i>Cirindra Mukerji</i>	Overland n.s., April '08	Schools for Immigrant Laborers.....	Outl., Aug. 7, '09
Italian Notes of a Social Worker. <i>Char. Mar. 27, '09</i>		Selecting Immigrants.....	Ind., Aug. 5, '09
Italian Problem.....	Harp. W., July 3, '09	Service of the Y. M. C. A. to Immigrants.....	Char., May 16, '08
Italians as Farmers and Fruit Growers.....	Outl., Sept. 12, '08	Silent Keeper of the Gate: Medical Examination.....	Outl., June 6, '08
Jewish Farmers. <i>Kellogg Durland</i>	Chaut., April '08	Slav's a Man for a' that. <i>A. E. Koukol</i>	Char., Jan. 2, '09
Jewish Immigrant as an Industrial Worker. <i>C. S. Bernheimer</i>	Ann Am. Acad. Mr. '01	Slavs and Kindred Im'g'ts in Pittsburg.....	Char., Jan. 2, '09
Jewish Problem in the U. S.	Mis. R. Mar. '09	Social Value of Am. Immigrant.....	Char., Mar. 21, '08
Judgment of the Steerage. <i>L. E. Macbrayne</i>	Harp., Sept. '08	Southern Peonage and Immigration.....	Nation, Dec. 19, '07
Languages of America.....	Outl., Nov. 21, '08	Spirit and Letter of Exclusion. <i>O. S. Straus</i>	No. Am., April '08
Life in the Penna. Coal Fields. <i>A. M. Maclean</i>	Am. J. Soc., Nov. '08	Statistical Survey of Italian Emig. <i>Q. J. Econ.</i>	Nov. '08
Mill Town Courts and their Lodgers. <i>M. F. Bryington</i>	Char., Feb. 6, '09	Stranger from Rome in Greater New York.....	Mis. R., Mar. '08
New Americans. <i>J. A. Dimock</i>	World To-Day, Apr. '08	Successful Immigrants in South.....	World's Work, Nov. '08
Old World Fete in Industrial America. <i>I. M. Tarbell</i>	Char., Aug. 1, '08	Tide of Immigration.....	Nation, Aug. 6, '08
Our Italian Assimilators. <i>W. D. Howells</i>	Harp. W., Apr. 10, '09	True Story of Bohemian Pioneer. <i>E. G. Balch</i>	Chaut., Feb. '08
Outlook of Jewish Missions. <i>Louis Meyer</i>	Mis. R. Dec. '08	Tuberculosis Among Italians. <i>Antonio Stella</i>	Char., Nov. 7, '08
Passing on the Immigrant.....	Harp. W., April 24, '09	Undesirable Citizens.....	Ind., April 1, '09
Patriotic Service of Civic League.....	Outl. July 10, '09	Wage Earners at Pittsburg.....	Char., Mar. 6, '09
Problem of Oriental Immigration. <i>H. H. Gowen</i>	Ann Am. Acad., S '09	West and the Hindu Invasion.....	Overland n. s., Apr. '08
Problem of the Black Hand. <i>Arthur Woods</i>	McClure, May '09	Western View of the Race Question. <i>F. G. Newlands</i>	Ann Am. Acad., S '09
		Whence Came the Italian Immigrants.....	Outl., Feb. 21, '08
		Will Anglo-Saxon Stock Survive in America?.....	R of R's., Jan '09

RECEIPTS OF WOMAN'S BOARD FOR NOVEMBER, 1909

	Home Missions	Freed- men		Home Missions	Freed- men		Home Missions	Freed- men
Arkansas Synodical	\$33.55		Nebraska			Muskogee	\$24.00	
Baltimore Synodical	81.25		Box Butte	\$5.00		Oklahoma	87.59	\$6.00
New Castle	14.00		Kearney	139.00	\$76.00	Tulsa	17.45	
Washington City.	278.25	\$10.00	Niobrara	122.60	57.80	Pennsylvania		
California			New Jersey			Synodical		10.00
Benecia	110.00		Elizabeth	1,017.34	13.79	Beaver	35.00	30.00
Los Angeles	225.21		Monmouth	8.64	5.00	Blairsville	4.00	
Catawba			Morris & Orange.	704.00		Butler	22.00	
Cape Fear		5.00	Newark	355.62		Carlisle	2,169.87	342.20
Catawba	1.00		New Brunswick .	571.16	60.00	Chester	456.43	135.20
Southern Virginia		1.00	Newton	18.00	14.00	Clarion	129.25	135.25
Colorado			New Mexico			Erie	252.25	219.50
Cheyenne	20.00		Rio Grande	3.00		Huntingdon	40.00	
Denver	39.00		Southern Arizona.	11.70		Kittanning	357.00	56.75
Pueblo	111.75	5.00	New York Synodical	117.00		Lackawanna	19.18	
Idaho			Albany	331.50	32.00	Lehigh	18.03	10.00
Kendall	5.50		Binghamton	47.00	1.00	Norumberland ..	30.00	
Illinois Synodical ..	69.90		Brooklyn	427.85	27.00	Philadelphia	1,004.57	100.50
Bloomington	119.50	86.50	Champlain	76.51		Philadelphia North	757.51	95.00
Chicago	553.45	104.73	Chemung	66.75	46.00	Redstone	8.36	
Ewing	7.25		Genesee	60.24	26.58	Pittsburg	315.39	115.11
Mattoon	67.00	35.00	Hudson	3.00		Wellsboro	33.50	
Indiana			Long Island	7.00		South Dakota		
Synodical		10.00	Nassau	3.00		Synodical	10.00	
Ft. Wayne	5.00		New York	1,622.67	140.00	Aberdeen	5.00	
Crawfordsville		5,000.00	Niagara	138.00	19.00	Tennessee		
Iowa Synodical	10.00		North River	25.00		French Broad	38.82	
Cedar Rapids	2.50		Otsego	1.00		McMinnville	5.00	
Corning	6.65		St. Lawrence	238.00	20.81	Texas		
Kansas			Syracuse	100.00	99.00	Brownwood	26.15	
Emporia	75.25	1.00	Utica		115.00	Dallas	55.00	
Larned	32.38	29.00	Westchester	256.55	108.17	Houston	29.07	
Osborne .....	.85		North Dakota			Paris	10.00	
Winchita	127.90	3.0	Synodical	10.00		Washington		
Kentucky			Mouse River	4.00		Bellingham	4.88	
Louisville	108.00		Oakes	11.60	1.00	Wall Walla	1.70	
Transylvania	33.00		Ohio			West Virginia		10.00
Michigan			Cincinnati	224.70	10.33	Synodical		
Detroit	495.25	19.00	Cleveland	1,008.68	117.14	Wisconsin		
Lake Superior	25.00		Columbus	66.30	10.50	Chippewa	16.50	
Monroe	32.00		Lima		5.00	Madison	20.00	
Minnesota Synodical	28.79		Mahoning		5.00	Legacies	1,146.78	
Duluth	56.50	20.05	St. Clairsville ..	98.84	65.00	Receipts from field	1,932.24	
Minneapolis	453.58	80.50	Steubenville	245.95	94.50	Literature	774.78	
Winona	108.61	9.00	Zanesville	120.32	31.45	Reut	63.00	
Missouri			OKLAHOMA			Miscellaneous	1,296.05	
St. Louis	2.21		Cimarron	2.00				
Montana			El Reno	9.85		Total	\$22,894.80	\$7,803.16
Helena	29.00	10.00						\$30,697.96

HOME MISSION MONTHLY

VOL. XXIV

FEBRUARY, 1910

No. 4

EDITORIAL NOTES



WAY back in the early days of the presidency of James Monroe there appears to have been a society for "promoting the civilization and general improvement of the Indian tribes of the United States," the roster of officers including the names of such men as John Adams, Thomas Jefferson and James Madison, notwithstanding which the organization did not have a permanent existence. Noting the persistence of women in philanthropic and Christian organizations, one can appreciate both the humor and the truth of the comment that "the society neglected to call in the help of Mrs. Adams, Mrs. Jefferson and Mrs. Madison, in which case it might have passed into history with a wider work accomplished."

✠

MORE than seventy-five years ago there was born a white child among the Sioux Indians, who has devoted his long life as a missionary to this people. During his long years of service he has many times been in peril as he passed through the camps of the "hostiles," but he spoke the language of the red man so well, and so well did he know how to wear the Indian blanket which disguised him, that he passed on safely, undiscovered and unharmed. He is always a warmly welcomed visitor among the Christian Indians, who greatly revere him. The whole Presbyterian Church has reason to cherish the name of Rev. John Williams.

✠

THE young Nez Perce Indians are making good farmers—one young man threshing three thousand sacks of grain on his farm in Idaho. His cattle are well cared for and of a high class. Another young Nez Perce has four hundred acres of grain and owns, with some other Indians, a threshing machine, threshing their grain and doing some work for white farmers. Another

young Indian—a full blood descended from generations of chiefs—is a stockholder in a bank, and is counted a most worthy citizen. Best of all, there are the fine young Nez Perce Indians that have been trained in Miss McBeth's school for native workers, who are teaching and preaching, leaders in righteousness among their red brethren.

✠

GENERAL O. O. HOWARD, who dealt more successfully than any other man with hostile Indians in securing peace and order, said: "There is no virtue that I have not seen exemplified in some of the different Indian tribes with which I have had to do. As a rule, they have kept their promises to me with wonderful fidelity, often putting themselves to extraordinary exertion and peril to do so."

✠

THESE are days when old barriers are swept out of the way among those once jealous of tribal distinctions. In our Mary Gregory School, Anadarko, Okla., though crowded together, there are living, in greatest harmony, children of Kiowas, Comanches, Wichitas, Caddos, Delawares, Apaches, Choctaws, Cherokees, Creeks, Iroquois, and whites.

✠

You might gather up results by the hundreds if you should attend one of the annual missionary conferences of Indian churches among the Dakotas. The conference met this year at an Indian church some ten miles from Good Will Mission, and our mission force were consequently the hosts of visiting missionaries. There were twelve hundred Indians in the encampment. Mr. Flack, the superintendent of Good Will, speaks of one meeting conducted by an Indian in which the Holy Spirit was so manifestly present that Indians, young and old, gathered at the altar, and with tears confessed faith in Christ.

"THE Mormons lose no opportunity to indoctrinate their young people with their system," writes one who was herself born a Mormon, though now an active worker in our Church. "They have them in Sundayschool two hours, then in the 'religion' classes and the 'primary' during the week. They are not allowed to have their religion classes in the school house any longer, but in all the four wards in this place the meeting house is near the school house and they have their meeting right after school. The teachers in these religion classes and primaries all watch the children when school is out, and those who used to go to our school are often coaxed in by teachers and playmates."

§

NATURALLY, it was a great disappointment to all that it was not possible to put up the new buildings for Sitka before winter. It is hoped, that with the spring, work can begin vigorously. Mr. Beattie, the superintendent, pleads that every dollar may be in the mission treasury by the thirty-first of March next. He says: "If you want to invest in these new buildings, or if you can interest your friends to invest in them, will you do so *now?*"

§

THERE has been no way of lighting the old buildings of the Sitka Training School save by kerosene lamps, and with the long dark days this has meant a large yearly outlay, besides the constant danger from fire when oil lamps must be handled by pupils. The electric light plant for the new buildings will lessen danger and eventually lessen expense. Every tourist to Alaska, who has stopped in Sitka, even for a few hours, must have seen Indian River, with its charming cascades, a beautiful stream flowing through the mission premises in part. It is this stream that is to furnish the power for the electric plant. "Is it any wonder," says Superintendent Beattie, "that we are enthusiastic over the prospect of a new lighting system when the power that has been flowing past for years is but to be harnessed?"

§

PRELIMINARY, therefore, to the erection of the new Sitka buildings, three of the industrial teaching force and all the older boys have spent what time could be spared in making ready for the electric light plant.

That industrial instructors believe precept to be secondary to example appears evident from a report Mr. Beck sent while the work was in process: "We get right down to the bottom and dig; it is so deep and wide that as I stand on the bottom I can only throw the dirt to the edge, where one of the boys stands with his shovel and tosses it up to a third boy, who handles it over for the last time. It rains every day, the mud is heavy and soaks through and through our clothes, but we are enjoying every minute of the work, for we are thinking of the power we are getting, the lights, and, best of all, the splendid training the boys will have in handling that kind of machinery."

§

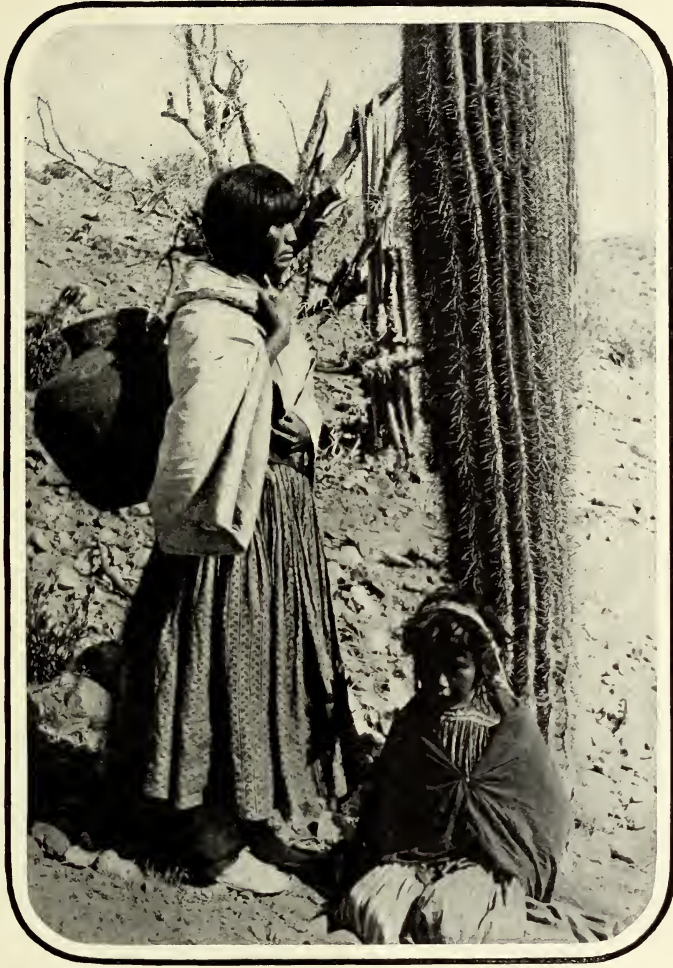
MENTION should be made of another Sitka School item. Mr. Beck drew plans for a school house for the Bureau of Education, which were accepted, and the contract was awarded to one of the cottagers men (the cottagers are old pupils who have built homes on the mission premises), and all the men employed to do work on the school house are our old Sitka Training School boys.

§

THE women who are engaged, head, heart and soul, in the work of Home Missions are the women, as a rule, who are also allied, more or less intimately, with community movements that are making for uplift in health and morals, especially in the protection of children and youth—as anti-child labor, juvenile courts, public playgrounds, etc. Those too remotely situated from public centers to engage in such movements are interested in keeping informed. It is worthy of record that there are now thirty-six States that have juvenile courts, where youthful offenders, instead of being mixed with hardened criminals, are dealt with "according to the law of love, common sense and firmness." The close connection between the juvenile court and the public playground is seen in the single instance of the city of Rochester, where, since the playground movement, the number of children arrested has sensibly diminished and where the number of fatal accidents has decreased fully two-thirds. There are reported to be fifty cities and over three hundred towns—large and small—that either have public playgrounds or are to have them at once. The

task of arousing the public conscience, as to the more than two million child toilers in the United States, lies mainly in the hands of the women of America. While

our Woman's Board of Home Missions is constituted for a distinct purpose, which does not include these lines of effort, there is heartiest sympathy for their success.



IN THE DESERT

THE INDIAN OF EARLY DAYS

From "The American Indian as a Product of Environment," by A. J. Fynn, Ph. D.

WHEN the aborigines were first seen . . . they were, generally speaking, nomads. They, however, maintained a primitive sort of village life, and a few, for example the Iroquois and some tribes farther south, built immovable and tolerably substantial habitations. Many, perhaps the majority, of their dwellings, however, consisted of tents and skins, which could be taken down

easily and carried to any place where game, horticulture, war, or plunder might attract them. For food they depended principally upon the chase and the products of a rude tillage; the latter was carried on mainly by the women.

Their arts consisted of such simple industries as the production of crude pottery, coarse ornaments for clothing, canoes of bark and skin and a few primitive weapons,

A great disadvantage to the Indians was the absence of domestic animals. The early inhabitants of the Old World were favored with a group of larger beasts, which were easily tamed and consequently became companions and helpers. The New World contained no cows, pigs, goats, sheep, elephants, donkeys, or camels, or at least, no species that seemed easy to domesticate. There was lacking the most useful animal of civilization—the horse—whose size, strength, swiftness, endurance, and intelligence fit him particularly to be the servant and comrade of man. The dog among the natives was chiefly a companion of the chase. The bison and the mountain sheep were not docile enough to be used to advantage as domestic animals. Fortunately, a cereal plant, the maize (Indian corn) was widely distributed over the New World. This plant was cultivated very extensively among the various branches of the race.

Most of what may be termed the barbaric Indians were scattered over the middle section, reaching eastward from the Rocky Mountains to the Atlantic, and northward from the Gulf of Mexico far above the Great Lakes and St. Lawrence River.

The tribes scattered over this large and highly diversified country differed very materially from one another in size, character and pursuits. Bordering on the Gulf of Mexico and the Atlantic, and extending over nearly half a dozen Southern States of to-day, were the Appalachians, dwelling in a fashion suited to the opportunities and limitations of their subtropical climate. The nature of the country inclined them to a sedentary and agricultural life.

Directly to the north of these and covering the greater part of the territory extending from the Atlantic to the Mississippi and up to the Hudson Bay, were the Algonquins, strong, fearless, and full of the energy which is characteristic of men living in such latitudes.

In northern New York and stretching far over into Canada, were the Iroquois, whose energy and prowess gained for them the title, "Romans of the New World."

To the westward, covering an immense territory, were the Dakotas, or Sioux, wild as the plains over which they roved.

The portion of the United States in which the aborigines lived is of much interest historically. Here were the natives who engaged the attention of the pioneers who were planting colonies and states. Here were the great warriors who stubbornly contested every foot of ground gained by the intruders. Here also could be found the most noted orators and statesmen of the red tribes. Here was the courteous Massasoit, honored by two races. Here was his son, Philip, a terror to the thinly scattered settlers of New England. Here were Powhatan and his daughter, two figures of more than ordinary interest in Virginia history. On the outskirts of the Adirondacks are Brant, the Mohawk, a warrior of the fiercest type, obtaining an education from the white man and using his accomplishments against the early settlers of the Empire State with telling results. Here, on the shore of Seneca Lake, was Red Jacket, a distinguished barbarian, the consummate orator whose abilities would be a credit to any civilized nation. On this geographical belt was the great Ottawa chieftain, Pontiac, a leader of marked ability, fearless and crafty, an unmitigated enemy of the new-comers, and the pre-eminent conspirator of all the aboriginal North. In the region of the Ohio was Tecumseh, the famous Shawnee, who proved almost a rival of Pontiac himself as a leader and fighter.

A long roll of names might also be added to exemplify noted deeds of valor, mercy, justice, patriotism—in fact, the whole list of virtues, the counterpart of which, when found in the ranks of civilized men, are recorded and cited "to point a moral or adorn a tale." It is not for the purpose of arousing sentiment or sympathy, nor is it even for exalting the character of the natives, that these noble qualities have been named. The world is familiar with the Indians' perfidy, their cruelty, their other undesirable traits of character. The impression too often prevails that these people have always been and now are practically devoid of intelligence, honor, or morality; which certainly is far from the truth. The witnesses on the other side unfortunately have not had the privilege of giving testimony.

There are, indeed, good and bad Indians, as is the case with the white race. Some

one has truly said that between a Pueblo and an Apache, or a Nez Perce and an Arapahoe, there is as much difference as between a Broadway merchant and a Bowery rough.

"The Indian of the North," says Scudder, "was a stern, silent man, who knew

the rigors of the northern winter and the perils of the wilderness. His highest idea of courage was to suffer without complaining. He was a different being from the Indian whom the Spaniard met on the Islands of the Gulf or even on the highlands of Mexico."

WITH THE NAVAJOS

NATURAL DETECTIVE—WRESTLING WITH ENGLISH
A YOUNG SILVERSMITH—SCHOOL PICNIC

By Bertha Little

THE Navajo Indian is a natural detective and might vie with Pinkerton's men in ability to follow a clue.

A pony's tracks and some footprints were found near the scene of a robbery. Some pawn and a little money had been stolen, and the Indians whose valuables were missing crowded around the Agent, who decided that the culprit must be an Indian in spite of the fact that he wore American shoes. "Had any of you something in the pawn?" he inquired. "For, if so, you must help find the man." One fellow had had a string of beads, another a medallion belt, and a third some silver bracelets; so a posse was soon ready to go in search. The footprints were care-

fully examined and measured, and it was noticed that there was a slight nick in one of the pony's hoofs. Then the head policeman started at a full gallop, following a trail that avoided the camps, skirted the hills, crossed the river, passed through a number of corrals and finally terminated at a hogan twenty miles away. There the pawn was found buried in the earth near a sheep corral. Within twelve hours the trip had been made, the culprit condemned by his own confession and the posse had returned to the scene of the trouble.

The following sentences were written by a Navajo boy, who averages nearly one hundred in arithmetic, but is having a



AN EXHIBIT AT THE NAVAJO FAIR AT SHIPROCK AGENCY, OCTOBER, 1909



PRIZE WINNING BABIES AT THE BABY SHOW, NAVAJO FAIR, OCTOBER, 1909
One was awarded a prize as the prettiest, the other as the cleanest

struggle with the study of English:

We like to learn very fastly.

My lesson is hard and the coal hard too
isn't that funny?

Emma her ribbon is brown colored.

The snow is onestep high behind the barn.

The lightning take the skin off the pine
trees at my home.

I see wild turkey last summer and I saw
some bears in the forest too.

I was caring for the sheep on the moun-
tain. I saw a bear cross the hill. It turned
the rock and find lots little ants under rock
and ate them. I like to see animal.

The young pig swole his food with not
chooing and afterwards grunt.

One talented boy is already doing good
work in silver, making spoons and Swas-
tika crosses from Mexican money. If he
continues to improve his work, it will be
equal in a few years to any on the reserva-
tion. He uses very simple tools, including
a tiny anvil, and a mechanic's hammer,
also a small bellows with which to fan a
fire of home-made charcoal, while the fin-
ishing polish is an alkaline substance found
in the mountains near his home.

One bright October afternoon, pupils

and workers repaired to a sandy flat,
which in Spring was covered with water.
Great logs and quantities of drift wood
had been deposited by the flood waters of
the San Juan, and the dry, hard, sandy
shore, with plenty of wood for fires,
proved an ideal spot for an Autumn picnic.
Soon after arriving, some one discovered
possibilities for fun in the numberless large
pebbles and stones along the shore, and a
small prize was offered for the highest
monument that could be raised by boys or
girls within an hour. There was silence
for a few moments, for it takes the Indian
mind a little time to act; then a cannonade
began that sounded not unlike a Colorado
snowslide. When time was called, the
boys' monument was found to be the
higher. At just that time the sky grew
brown with an approaching sand storm,
so all went quickly to a narrow cañon
leading from the sands to the mountain,
where water was soon boiling for tea, and
supper was eaten in a shelter from the
storm. It had been a happy time for the
children, and one boy expressed his satis-
faction by asking the usual question:
"Now! When we have another pic-nic?"
Jewett Indian School, Liberty, N. M.

THE OLD AND THE NEW INDIAN MARRIAGE

By Mazie Crawford

IN the olden time, among the Nez Perces, when a man wanted a wife, his relatives made all the arrangements with the woman's relatives. Beyond that there was no form or ceremony about it. If, later, he grew tired of her, or chose to "cast her off," he could "throw her away" with just as little formality.

In connection with the old-time marriage, there was much feasting and one great dinner called the "masquoit." The women of the bridegroom's family took, not to the bride, but to the bride's mother, gifts of dried meat, fish, or if they were exceedingly well pleased with the bride, they might give the mother a horse or cow, without stopping to think whether they could afford it.

The bride's mother then planned a great feast and gave gifts, perhaps of the "kuh-kupa" or corn husk bags filled with dried roots, such as "kamas" or "kouse." This was a time of general sociability.

The bride made no preparation in the way of clothes, but wore the dress she had on, not even taking the trouble to have it clean. She put the handkerchief on her head, tied it under the chin, threw the shawl about her, having it spread out till the corners touched the ground; then she was ready. In courtship the couple were very shy, never being seen out together.

Then Christianity came among them and with it legal, Christian marriage. During the last year a young Navajo couple from two of our most prominent families began to be greatly interested in each other. The young man called upon the girl in her own home, took her to entertainments and church services and sat with her, and they made their own plans about the wedding, which was celebrated a few weeks ago. In contrast with the old squaw slip, the bride wore a pale blue dress, beautifully made, over the whitest of embroidered skirts and had white flowers in her hair. The young man, always nice looking, was handsomer than ever in his wedding suit.

The father brought out a new Indian blanket for them to stand on, and our Indian pastor, Rev. Mark Arthur, performed the ceremony; you may be sure he tied the knot good and tight, so far as his part

was concerned, for he is strongly opposed to divorce. There were but few at the wedding, the minister, elders, a visiting minister from Yakima, some friends of the bride from Kamiah, and the bride's and groom's own families. After the ceremony a nice wedding dinner was served. The groom told me that there were only a few friends there that day, but that on Thanksgiving they would give a great dinner for many people.

The Sabbath before Thanksgiving the minister announced the regular service in the church at 10 A. M. on Thanksgiving Day and urged the people to show their gratitude to God for His many mercies the past year, by making a free-will offering, telling them they would find a box on each side of the door that day for the money, and he added, "If you can't come yourself, send the gift." He further announced that after the Thanksgiving service the minister, elders and Christians were invited to James Grant's to a dinner given in honor of his son Abel's marriage.

Indians do not associate the turkey with a great feast as we white people do, but fresh salmon is the honored dish among them, and Abel told me they were so disappointed, for they had ordered salmon, but it did not come. But surely no one missed it, for they had several kinds of meat, sweet potatoes, corn, a white root called "bitter root" cooked with a kind of dressing, canned huckleberries, raspberries and peaches, cake, pie and fresh grapes. There were some heathen (uncivilized Indians) there, very likely without invitation, but welcome, anyway. Mox Mox sat at our table with the signs of the paint still on his face, although he had made an attempt to wash it off; his long braids were trimmed with fur.

It took all the afternoon to serve the people. One tableful after another sat down, ate and rose up "comforted." This is one of our thricest families, and was their way of honoring the marriage of their only son.

During the afternoon, while the men and women visited, the young men and women were singing Gospel songs, and with the windows open they fairly made the hills round about ring. The Nez Perces do not

seem to care for any other than sacred songs; scorning the "rag time" music or the light songs one often hears among white people, calling them "the songs of the wild whites."

As the shadows began to lengthen, we sang "We Praise thee, O God" and "Blest be the Tie that Binds," and came away feeling that it had been a good, happy day.

MAKING CITIZENS OF THE INDIANS

[The new Commissioner of Indian affairs, Mr. R. G. Valentine, in his address at the recent Mohonk Conference, outlined his policy in quite clear terms, as seen in the excerpts given herewith.]

IT is possible to do only two things with the Indians—to exterminate them or to make them into citizens.

Our present course is, as a matter of fact, a cross between extermination and citizenship. If we would escape a disgrace greater than any which has attended this Indian business yet, we must stop at the beginning of this twentieth century and think clearly about the Indians, and set ourselves resolutely to certain clean and high courses. The whole American people must do this thinking. No group, no section alone, can do it effectively. The pressure of private interest, the clutch of private greed, the political interests of public men, unless smoothed for them by wide public demand, are too omnipresent, too overwhelming for anything less than the attention of the whole people turned to the Indian to avert.

And this course, which the thinking of all the people will make clear, demands of us more than would be demanded in the case of the backward among our own people, or in the case of the immigrant. We are dealing with a people without generations back of them trained more or less in the ways of civilization. Within the next few decades we must foreshorten the road which is really centuries long, and while leading the Indian along it we must, of necessity, try to do in months what nature should do in years. . . . All this means that our work must be frankly philanthropic—using not the charity which pauperizes, but the help which nourishes self-help. The school, in the broader sense, is the property owned by the Indians, or given them by the Government; the per capita payments; the five millions of moneys belonging to individual Indians deposited in National Banks throughout the country; the supplies purchased for them by the Government; their ranges; the water flowing through their lands; the forest growing on them; the minerals under them; the portions allotted to each

individual Indian; the leasing or sale of parts of these allotments—the money value of it all, running into the hundreds of millions of dollars. In size it is equal to over twice that of the State of New York, scattered through twenty-six States in areas ranging from a few hundred acres to areas as large as some of the smaller States of the Union; all this to assist us, if handled rightly. . . . Was there ever such a wonderful means to a clearly comprehended end? Yet as we are handling it at present, I sometimes feel that the Indian himself is lost sight of beneath it all. The only way to clear the ruck is to remember that every part and fibre of this plant, whether in the growing tree or in the fashioned plow, exists for the education of the Indian in that largest school of all, the experience of actual life.

Finally, one great force, perhaps above all others, must be met and overcome. It seems as if in many white men there existed a different moral code among themselves and between themselves and Indians. Men who would not think of stealing from white men apparently consider it no crime to steal from Indians. I am confronted now in several distinct parts of the country by thieving from Indians which would make a highwayman blush—he takes some chances. These thieves felt, and, unless it lies within my power to make them mistaken, *feel* that they run no risks. In one sense these thieves are not so much to blame as are the American people who have made their dishonesty so easy. If I had not the proof of these things in my possession, they are so astounding that I doubt if I should believe their existence myself; yet I think I have such proof as will convince juries.

If the people of the United States will take note of all these things these evils can disappear in a few years. They will not disappear until some fundamental legislation is passed by Congress in response to the will of the people.

THE MODERN INDIAN GIRL

IT may not have dawned upon the consciousness of many that there is now mixing with our best civilization a new strain, developed under education and culture. The *Sunday Magazine* has this to say: "There is no more interesting or remarkable development in American life to-day than the evolution of the squaw of the reservation and ranch into the modern Indian girl. The average American knows little or nothing of the Indian girl, what she is, and what she is doing, simply because in point of numbers she is but one in ten thousand among her pale-face sisters. The popular conception of the Indian woman, formed by reservation pictures and Wild West shows, is a primitive creature garbed in a drab, blanket-like cloak with a sort of hood falling down the back—the head of a papoose protruding from the hood. The weight of centuries of servitude bows her head to the earth that she has tilled for warrior bold since the arrow and the bow came into existence. We began to think this way of the Indian woman in childhood, and our ideas have not changed to this day."

From our mission schools are going out a quite different type of womanhood and from some Government schools—notably from Carlisle, a school which was fostered and largely supported by Christian philanthropy in its early years until adequate Governmental support was secured. These Indian girls, educated and Christianized, may well be called the New Indian Woman, altogether different from "the humble, plodding, dull-eyed squaw of the Western plains in days ago,"—"girls who are taking their places beside their white sisters as nurses in the hospitals, as music teachers, and as teachers going back to the reservations to light the tapers of hope for those who remain there."

If the Indian girl comes under the care of Christian teachers and the elevating associations of the school while she is still very young, the process of development is all the more hopeful. "She is taught to make



1908 GRADUATING CLASS, TUCSON INDIAN TRAINING SCHOOL, ARIZONA
Though these girls have donned their old-time Indian garb for a snapshot, their faces reveal the intelligence and sweetness that have come from Christian education

her own clothing, and in this work her talents for sewing and weaving, inherited from far generations, find ready expression." She is taught the arts of home making, and this knowledge keeps pace with her intellectual development. To quote further from the article referred to, as it relates to the Indian girl who has the advantage of advanced training:

The Indian, as every schoolboy knows, is an orator by inheritance. In the same way almost every Indian girl is an elocutionist.

Her physical development is not neglected. A basketball game is a sight to make the pulse beat faster. Quick as a deer, with eye sure and arm strong, the Indian girl can pitch the ball with surprising accuracy. The teams play a fast game, in which skill and strength are perfectly blended.

When she leaves school at nineteen or twenty she still has, in the fullest degree, that greatest inheritance of her race—patience. Her patience and her forbearance make the Indian woman the finest trained nurse. In any hospital she is a treasure. The skilled surgeon wants no better assistant in an operation, the patient needs no better attendant. She never complains and she is never flurried or worried. Always and under all circumstances she is tender, painstaking, and patient.

But while she is so highly thought of as a

teacher, designer, and nurse, the Indian girl herself believes that her greatest work is elevating her own people. Clear-visioned, she sees that his indolence and his innate desire to resist the encroachment of civilization have resulted almost in the annihilation of the red man.

It is her function to arouse him from his

lethargy, and to show him the preservation of the race lies not only in accepting the "inevitable," but in reaching out and grasping it; in taking up the "white man's burden" and carrying it along in the march of progress.

It is she who must teach him to be energetic, to take advantage of the opportunities for educating his children, to forget the days of campfire

and war feathers, to build instead homes and establish within them the aims and ideals of the pale-face.

To accomplish all these things is the ambition of the modern Indian girl, the most remarkable woman in some respects on this continent.



NEZ PERCE STUDENTS AT CARLISLE, PA.

AFTER THIRTY YEARS

EVERYBODY who is interested in Indian advancement has long known of the Carlisle Indian School, which last October recorded the thirtieth anniversary of the arrival of the first party of Indian students, eighty-two in number—all Sioux. About a month later this number was swelled by a second party of forty-seven, made up of Kiowas, Cheyennes and Pawnees. The event is one to be marked historically, as it was the beginning of the present system of Indian schools supported by the United States Government, there being at the present time one hundred and sixty-four day schools, eighty-eight reservation boarding schools, and twenty-six non-reservation schools.

Carlisle did not have the full sympathy of Congress at first and must have failed to secure satisfactory footing had it not been for the private aid given by individuals—among whom notably stood many Presbyterians—thousands of dollars being donated for buildings and equipment, until the ear of the public had been gained,

and Congress responded by handsome and adequate appropriations. There are one thousand one hundred thirty-two students, and forty-nine buildings. The *Indian Craftsman* says:

"The Outing System, which was established in the year 1880, has so grown as to enable last year seven hundred fifty-eight students to live in carefully selected homes and work side by side and elbow to elbow with white mechanics, or in white homes, imbibing during that time what is best in the achievements and accessories of modern civilization. From July 1, 1908, to June 30, 1909, they earned the remarkable sum of \$27,428.91.

"Since its inception, the Carlisle school has sent out into the world three thousand nine hundred sixty students who have completed partial courses, and five hundred thirty-eight graduates. More than two hundred thirty are occupying positions with the Government as teachers, instructors in the industries, clerks, superintendents, etc."

A CRITICAL PERIOD FOR THE SIOUX

GOOD WILL MISSION, SISSETON, SOUTH DAKOTA

By Charles E. Flack

IN all the brief but varied history of the education and Christianization of this people there has been, perhaps, no more critical period than the present. Until recently each Indian owned a fertile farm, which yielded a considerable income in crops or rental, but which he could not sell. The United States Government made frequent and liberal cash payments,

and various Government schools vied with each other in offering free education (including transportation, food and clothing) to the children. Now a decided change is taking place. The Indian allotments are being sold at a rate that is alarming; the "payments" are rapidly decreasing in size and number, and a number of the Government schools are being closed. The result is easy to see but sad to contemplate. Rev. John Eastman, our Indian pastor, recently published an article on "Farming," in which he pleads with his people to keep possession of their farms and cultivate them for themselves. He then compares his people to a boat tied in a swiftly flowing stream. "Pretty soon," he says, "the rope (*i. e.*, Government support) will be taken away, and unless we begin to work now we can neither row nor swim." This is very timely advice, yet many of the parents cannot or will not see the necessity of keeping their land and of giving their children an education. They sell their land, and having received their inheritance, too often that of their children also, they spend it as did the Prodigal Son. It is only just that they should suffer some privations for their reckless spending, but what of the innocent



SIOUX INDIAN PUPILS AT GOOD WILL

and deserving boys and girls who are thus left unprovided for?

It is estimated that when the children who are now entering our primary grade have finished the common school course of study, by far the greater part of Indian land will be sold, the Government "payments" will no longer be made, and these boys and girls will be obliged to earn their living by taking up some specific work. Unless they are taught *now* to think carefully and work skillfully they will be powerless. Something must be done to prepare them for the crisis which is so close upon them.

This is also a very critical period in the religious work of the reservation. From all sides comes the call for native workers, aggressive Christian Indian men who will act as leaders in carrying on the work of the church. In order that we may do our part in preparing such leaders, a Young People's Society has been formed among the advanced pupils now at the mission. Each meeting is led by one of the student members, who has previously prepared the lesson with the help of a teacher; another student plays the piano, and still others lead in prayer or take part in other ways. Though our young people are very reticent

about speaking in public, they have taken up this work with a zeal that is very gratifying.

SCHOOL MATTERS

As the Indian children are often slow to enter school at the beginning of the term, a special effort was made this year to encourage parents to bring the children on the first day. As a result of this effort an unusually large number were present and ready to begin when school opened.

The necessity for preparing for our severe northern winter made the fall months very busy ones. More than two hundred bushels of fine, large potatoes were put into the cellar, then coal bins must be filled, the buildings all banked to keep out the wind, storm windows put up and the stock, which provides our meat and milk,

properly cared for. None of this work was done any too soon, for on November nineteenth came a snowstorm which filled the roads with drifts and cut off our mail, and all travel, for about three days.

On the frontier there are many trials and privations for which only God's grace is sufficient. Yet, on the whole, our work with and for these young people is very interesting and quite encouraging; it is so arranged that religious, secular and industrial training each have their place in the daily program. There is steady progress, and a healthy growth in each department.

Will not our friends pray earnestly that the Indian parents may be led to see the value of education and Christian training, and that we may have the grace and strength to do the Master's work as He would have it done?

THE INDIAN A HUMAN BEING

By S. V. Fait

I ONCE heard an eminent gentleman, a D.D., LL.D., try to prove that an Indian is not a human being. I was greatly interested in his line of argument, but after twenty years, I feel, as I felt then, that the Doctor was mistaken. The fact is, the Indian is immensely human, and if his humanity had been sufficiently considered in the past there would be no Indian question now. And if from this time forward all men would consider him as a human brother, much pending evil would be averted.

In the schools we have to deal with the children and youth, and we find them not unlike other children and youth. We have the Kiowa, Comanche, Wichita, Caddo, Delaware, Apache, Choctaw, Cherokee, Creek and Iroquois in the Mary Gregory Memorial School, living in peace with one another and with the white pupils of the school.

As a usual thing, the Indian child of school age is shy and cautious. Little by little we gain his confidence, and if we

have the true missionary spirit, we gain his love and eternal friendship. Through various agencies, we may lose the child from the school, but we never lose his friendship.



AS SOME OF THEM LIVE NOW
A KIOWA INDIAN'S RESIDENCE, ANADARKO, OKLAHOMA

The children of our school have always been exceedingly happy. They love every kind of game that interests boys and girls anywhere, and the boys are especially fond of ball, and make splendid players. The children are light-hearted and happy in their own homes, as a rule, and love

their parents dearly. I think one of the finest traits in the character of some of our girls is the love which they have for their mothers. Their standards of love and attachment may not always be the standards we would like them to have, but measured by their own standards, they would put many white boys and girls to shame.

But their lives are not always care-free and happy. The capacity for joy is met by the corresponding capacity for grief. And so much of their grief is heart-breaking because apparently helpless and hopeless. A girl, not over thirteen, asked one day if she might see me alone. She said, "Mr. Fait, I want to talk with you about my father. He is not a Christian and he is drinking so hard. Mr. Fait, won't you pray for my father?" Her quivering lips and the tears that filled her dark eyes spoke eloquently of her love for her dissipated father and of her grief on his account.

JUST LIKE OTHER CHILDREN

When it comes to work and study, we have just about what we find everywhere. Some love to work and some do not. Some study well and some do not, and the capacity for work and study varies as it does in other children. We work them



AS THEY USED TO LIVE

up to what we consider the limit of their ability, and try to be satisfied with that.

We find the Indian child religiously inclined. This is true of all tribes represented in the school. It is not difficult to reach them and hold them while they are here, but just beyond the schoolroom door are hoards of debauched men and thoughtless women who are ready to waylay our pupils and lead them to wrong doing. How shall we fortify them against such odds? And yet we do fortify them, for many of the pupils that have gone out are standing and doing well, and we have hope that most, if not all, that we now have will do well. We have received several Indians recently into the church, and hope to receive others soon.

Yes, I believe an Indian to be truly human, and what he needs more than anything else, at this time, is human love and human sympathy, and human help rightly given; for if rightly given, it will lead him to the Divine love, the Divine sympathy, and the Divine help.

HOOPA, CALIFORNIA

By M. E. Chase

THE signs of progress in my vicinity are many, but perhaps the one most noticeable, because both pitiful and amusing, is the evident effort to adjust old beliefs and superstitions to the white man's demands for law and order. Talk

is cheap, and sometimes loud. Only last Sunday word came to me that Maynard had gone to Eureka to get married "white man's way." Of course, I rejoiced greatly. Yesterday morning I met the groom and extended my hand in congratulation. He

responded equally cordially, but smilingly announced, "Yes, I ain't married yet." "No? Did you bring the girl home with you?" "Yes, she here." "Where is she?" "Down there," with a nod toward his mother's home. Further inquiry revealed the fact that he had not been to Eureka at all; the bride's grandparents did not want her married "white man's way," and the father, a Chinaman, said, "He no care; you take the girl, anyway." What else could an ardent young lover do but bring his lady home to his mother! But you must not live with her till you are married," I insisted. "No?" It had not occurred to him that he could act otherwise than he had done. "I guess I have to wait and be married here," he said. The superintendent of the school, who has authority to perform the marriage ceremony, is in Washington, and will be away a month. Poor Maynard looked disconsolate, but radiant withal.

Another waning feature of Indian life at Hoopa is the Indian doctor. In some unaccountable way, the impression has gone abroad that the native doctor has been forbidden to practice his nefarious machinations. Great is the lamentation, but for the most part the people are relieved.

Mr. M. and Mr. S., two of the leading Indians, are more active in their Christian life, and not only delight to speak a word

for the Master, but labor continually to bring the Light into the hearts of their fellow Indians. The change in Mrs. L's life has been gradual but very decided. She actually hugs her belief in ecstasy. There has been no sudden change from the old life to the new, but a glance backward for perhaps two years shows us a woman whose tongue was to be feared, who could seldom detect any good in any one, but who delighted in exploiting another's failures; a woman who meddled with anybody's business not her own, and who resented, with a sharp retort, any suggestion of possible improvement in her way of thinking or acting. The presence of the missionary was a sign for the evil tongue to start up, as if fired for the occasion. Now all this is completely reversed; never a word of censure, except in the spirit of love; a constant sorrow because her people will not see the true way, and keen delight in the missionary's company. My fear and dread of a visit with her has been changed into real, true joy in her company. Her very face is becoming illuminating. While there remains much, very much, that is objectionable in the daily walk and life of the Hoopa Indians, there are bright spots on the horizon, of the coming dawn, and I look for the complete transformation of the tribe before many years.

THE OLD AND THE NEW AT WOLF POINT

By Cynthia D. King

THERE is no time like the present to make one realize the change in conditions about us, and its influence upon our school. Ten years ago, when the children were brought to us, the parents were drawing rations. Ration days, every two weeks, were our busiest days of the month. Little packages of groceries were brought tied up in various ways, some wrapped in paper, others in pieces of cloth; each package had to be weighed and put in the account book. When the work was over, I can assure you that the accountant was a very tired person. Now orders are written, given to the parents, to be returned with the goods, amounts and prices checked off.

Again, referring to the past, I recall how well the Indian parents furnished wood

so that during the first few years they brought all that was needed; but as the years passed, the growth of the school and the scarcity of wood made this impossible.

At the first, our equipment was five rooms and five stoves, now eighteen rooms and five stoves and a furnace. When the thermometer is two figures below zero, one may know that it requires an abundance of fuel. No one knows how to economize in fuel better than we do. With us experience has been a most thorough teacher.

The plan of our school of to-day is the same as it was in the beginning: to give a home-like education to the girls and boys; to build up character founded upon the Bible and the Gospel of Jesus Christ, the only true foundation upon



AN ASSINIBOINE MAIDEN AS SHE CAME TO WOLF POINT
MISSION SCHOOL

which to build. The plan of self-support has been continued from the first. There have been many times along the way when we did not know what to do, or what would be the next obstacle, yet the school work has gone on, and each year the parents have contributed more to the support of their children, and have done so more willingly and more intelligently.

During these ten years many have grown up in our family; some that have gone from us have established homes of their own, and a number have passed to the home above.

We try to teach our Indian children that all work is honorable; this is taught by precept, by example, and by individual instruction. The influence upon the parents and homes of boys and girls who have been with us for several years is helpful in many ways. In transacting busi-

ness the Indian men will come to me to advise and learn if everything is all right before concluding the transaction. One boy who had been with us for several years—a boy whom we did not consider a very apt pupil—helped his father so much that the father became able to bale and ship his own hay. The father came recently to show us his first receipt and payment, saying with much satisfaction, “I did it all myself.”

Preparations are being made for the opening of our reservation to settlement. The allotting agent is here. Town sites have been laid out about every twelve miles along the Great Northern Railway, which has its right of way through this reservation. Very soon towns will spring up, settlers will come to make homes and open up industries. The Indian must then remain upon his

own land, and must learn to support himself and to compete with the white man in labor, and to live as the white people do.

The old people cannot take up new ways of living very readily, and their only hope is the young people. This is our opportunity.

I have heard it said: “The Government do s so much for the Indian, why should we be called upon for help, when there are so many other needy fields?” It is true



OUR MISSION SCHOOL AT WOLF POINT, MONTANA. THE SCHOOL WAS
STARTED A FEW YEARS AGO AMONG WILD BLANKET INDIANS

that the Government is doing a great deal for the Indian, but it does not give religious training. The Indians have none of this at home; they have none in their sur-

roundings. The mission school gives this Christian instruction. Shall not our school prepare itself for a greater work that new conditions will soon demand?

NEAH BAY INDIANS

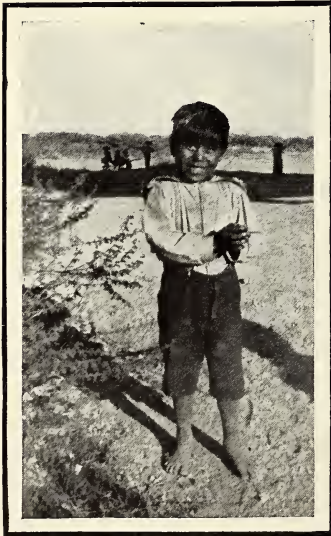
By Helen W. Clark

IN the old days, from early fall till late spring, the Indian village was buzzing with dances, potlatches, etc. The medicine men and women were employed by all, and their weird chanting might be heard any night. This is now a thing of the past. True, we have the Shakers who sometimes make the nights hideous, but they are a step in advance, for they worship God, at least, in their way. From the Gospel standpoint there is no salvation in it; their "shake" is the old dance performed in a hypnotic way. These Indians understood hypnotism long ago, for they always hypnotized the candidates for their chief dance, and for their secret society, called the Cloquolly. Shakerism is a compromise between the old and the new. They shake off their sins, sorrows, bad habits, sickness, also the badness of their friends, and, after death, shake their spirits into Paradise. It is Indian "ism" Catholicized, with a touch of Protestantism. There is good in it if they leave liquor and tobacco alone as they promise, but, alas!

it is not often done. There is an exhilaration in "shaking" which takes the place of drinking. One of them said to one of our Christians who used to drink: "Come and shake, it is just as good as getting drunk." This Christian Indian told me lately that it paid to be a Christian, and leave drink alone; before, he never had a cent and his children had no clothes; now, they are always comfortable, and last year he saved two hundred dollars toward a gasoline boat, and expects to do as well this year. His son made forty dollars this summer and he wanted that to go into lumber for building the boat, which they will do themselves.

The children in school get teaching once a week when they have a teacher. The Government teacher was removed for misdemeanor, and a new one has not come. I am praying he may be a Christian who will help these people forward instead of pulling them down.

The coming of the old people into the mission, in the last year, is a great step, for they have always held out.



A NEW BOY—SON OF A TUCSON GRADUATE

INDIAN TRAINING SCHOOL

By J. B. Lawrence

WELL up in the mountains of southern Arizona is the Tucson Indian Training School, surrounded by a desert, all of which might be very easily converted into a garden spot and made "to blossom as the rose," if it did not cost so much for water. As it is, we have a large ranch whose cultivation and care furnish a great deal of instruction and amusement for our Indian boys. Here it is that they learn that which will be of use to them when they return to their reservation homes. Among other things they are taught to care for animals, and how to use and care for and repair the different farm implements. In fact, we believe the farm to be the greatest acquisition that this school has made since it began its work twenty-two years ago. It keeps the boys out of mischief and prepares them to live better and nobler lives. We raise cattle, horses and hogs, alfalfa hay in abundance and all the garden material that we need, besides some fruit.



"TEN LITTLE INJUN BOYS." DR. COOK'S YOUNGER PARISHIONERS, SACATON, ARIZONA

The buildings are new, commodious, and well lighted and heated. They consist of a large brick building for girls, and one just like it for the boys, an excellent chapel, built also of brick, a superintendent's cottage, a farmer's cottage, bakery, laundry, workshop and barns. The school-rooms, four in number, are in the basement of the boys' building, while in the girls' building are the kitchen and dining room.

The dining room is large enough to seat the entire student body. The tables are all of the same size, each seating ten students, thus making a regularity which is attractive.

We have regular classes in domestic science, where the girls are taught such subjects as cooking and sewing. When they graduate they can cook almost anything. In the sewing room they are taught to mend, to darn and to make all their own clothing, so that as they appear at graduation exercises they are dressed in gar-

ments every one of which they have made for themselves.

But we speak with the greatest pride of our bread-making. We have a bakery, and two of the Indian boys trained so that, at present, the entire work in the bakery is done by these two young men. They bake one hundred fifty pounds of flour each day. The moral of our bake shop story is this: we are saving over half in making our own bread, besides teaching these two young men a useful and paying occupation.

Just a word about the reservations from which we receive our pupils. They are two in number, the Pima and Papago. About half of our children come from each. The Pima reservation people have been ministered to and cared for during the past thirty-nine years by Dr. Cook; he has taught them how to farm, how to build houses, how to dress, and how to live; he has helped them dig their ditches, irrigate



A GENERAL VIEW OF THE NEW TUCSON TRAINING SCHOOL BUILDINGS

the land, and harvest their crops; he has given them his religion, and during a recent visit to the Pima reservation I was surprised to find his churches filled to the very doors with men, women and children, and it was exceedingly hard for me to say to these fathers and mothers that our school was full, and their children could not be admitted this year.

Just south of us is the Papago reservation. Here we find a different state of affairs; thousands of Indians who merely exist by the one crop which they can raise during the rainy season; living in the simplest of huts, farming in the most primitive way, and dressing hardly at all. We find the chief wearing only the breech-cloth,

and his son, a boy of eighteen, entirely nude. Here we again find hundreds of children without the opportunity of obtaining any kind of an education. To these, also, we must refuse admittance, save but to a few, because of the old story—lack of funds.

The harvest time is now on, but the reapers—where are they? Come to our assistance and help us in this, the greatest of all great works—the saving of men and women for the Master. Remember us in your daily devotion, remember us in your giving. Although we are far separated from you we are ready to clasp hands as co-operators and fellow servants, one in faith and hope and the desire to serve our generation.

AN INTERESTED VISITOR

By Charlotte Hanno

HERE, in the West, one often hears the remark, "I do not believe in educating the Indians; it does no good and only makes them unfit to live in their old surroundings"; but since my visit to the Jewett Mission in New Mexico I can, indeed, refute the above statement most forcibly. Any one who knows the work among the Indians, from observation, and has seen the difference that education and the teaching of the Gospel makes, can say nothing except in favor of enlightening them.

While it is very difficult to reach the old Navajos, bound as they are to their old superstitions, yet they realize that it is for their children's good to send them to school to learn of the "white man's God," as they say. The morning that I visited the school-room one little boy's father was also a visitor and a prouder father you could not have found anywhere, as he watched the children write numbers on the board and then listened as they repeated Scripture verses and several Psalms from memory—his little boy among them.

The morning before I left, one of the little girls was sent with me around Hogback Mountain, so that I might have the excellent view of Shiprock in the distance. When we rounded the bend, old Shiprock stood out against the horizon like a mighty cathedral and it was, indeed, a sight never to be forgotten. Before going back I asked Mary (the name given her after she came to the mission) who had placed that mighty rock out there in the desert, and she very reverently said, "God." By the time

we got back to the house, Mary and I had become quite good friends, although the Navajos are a very reticent people. By questioning her I was able to find out a good deal about her home life and what she thought of the school. She and the other girls fairly idolize their teacher, Miss Little, and their little matron, Miss Bruce, while the boys are as devoted to their matron, Mrs. Wilcox; all certainly deserve the children's love and our earnest prayers, for they are doing a beautiful work out there on the desert.

It must, indeed, be discouraging at times, for the results of all their hard work are often small, as the work that they are doing is constructive, the full value of which will only be realized in the next generation.

The girls are each making a quilt to take home at the end of the year, and are enjoying the making very much. My Sabbath school class of little girls each brought me a large bundle of quilt pieces and ribbons to send down to Jewett. In return for the pieces, the Navajo girls made each of my class one of their Indian dolls, which are quite unique and interesting, especially the ones that represent squaws with the papoose cradle on the back and a little doll bound in them.*

My class of girls have become enthusiastic missionary workers and are doing the little that they can for their small neighbors at Jewett.

*NOTE—Readers are requested not to take this as a suggestion; it would be impossible for the Navajo girls to reciprocate in this way to any extent.—EDITOR.

ON THE KICKAPOO RESERVATION

Miss Martindale writes: If I could bring you into some of these homes I could show you contrasts that would illustrate old and new environment of the Indians here. On Thanksgiving I was invited to dine with one of the younger families. Everything was beautifully cooked and nicely served; the dishes were pretty and everything was tastefully arranged.

Though I had no part in the training of the young Indian matron who cooked and served the dinner, I have been proud of her achievements ever since.

The work grows more encouraging, and there are lovely instances which make me feel that I am winning the hearts of the people to Christ.

ON THE OMAHA RESERVATION

By Sarah H. Chapin

THE Omaha Reservation, located in eastern Nebraska, with the Winnebago Reservation adjoining on the north, lies on the bank of the Missouri between Omaha and Sioux City. The C. B. and I. Railroad crosses both reserves, the nearest railroad point being Walthill, nine miles west. Here we have about 1,200 Indians and about the same number of whites.

Years ago, under the influence of Father Hamilton and the missionaries who followed him, together with the mission school, a great work was done in material as well as spiritual matters. The ambition raised during those years has led to much advance in many ways, and, through the counsel of a Government officer these people have put up good houses, and in many cases have well

ordered and tidy homes. Into these homes I find ready and welcome access with an open Bible. The oft-repeated request is, "Give us the Bible, not what some one says about it, but the Bible itself."

They give the best attention and ask me to come again. My work is chiefly in the homes, going to the sick and ministering to them as I can, while I turn their thoughts to the Great Physician.

We organized a missionary society a year ago with eleven members; now we number thirty-five, and take seven copies of the HOME MISSION MONTHLY and four of Woman's Work. There is a good deal of interest in the monthly meetings, the men being free to attend too. We use the tepee mite-boxes, and the people are free givers.

The work appeals to us from all standpoints. We need your prayers for our own vital growth, for a close touch with God, for power to pass on to these for whom we labor the simple blessed Gospel.



THESE CHILDREN ARE FROM TWO PROGRESSIVE INDIAN FAMILIES OF THE OMAHA RESERVATION



A WEE MODERN INDIAN MAID OF THE OMAHAS

THE CHEROKEES OF OKLAHOMA

ELM SPRING MISSION

By J. E. Templeton

IN the early days of our country the American Indians were content with their simple life. Their lands were their own by right of possession; there was ample room for their roaming, hunting and travel through forests, which was their chief delight. Little by little they have been compelled to make changes in their manner of living, and are now fast learning the ways of the white men. We rejoice to see improvement, but deplore the fact that so much evil preceded the elevating influences.

Although the Cherokees are regarded as the most enlightened tribe of Indians, yet even

among them many seek seclusion, trying to get away from those whom they look upon with suspicion. They realize they have been defrauded, and so expect such treatment from all they meet. We are glad our church has sent a man who will devote his time entirely to these needy Cherokees. They are a responsive people and if convinced that someone is especially interested in them, there will be an opportunity of doing much good for them.

Our Elm Spring Mission School is helping the young people among the Cherokees. Since school opened in September, twenty-three girls and four boys have been sheltered in the home.

Most of our girls were here last year; some have been here three years and even longer, so they feel much at home and live very amiably together, considering the crowded condition. The girls' dining room serves as living room and sewing room, and is really the only part of the house the girls have, except the kitchen and their sleeping rooms. Not one complaint of being crowded has been heard. They are willing to share their comforts.

Our pupils are promising, and most of them

will certainly be a blessing to their people to whom they go from school life.

MONO INDIANS

North Fork Indian Mission, California, is making a fine record for itself in steady advancement under wise guidance. It is delightful to see the growth in intelligent interest and appreciation. The day of better things has surely dawned for these neglected Mono Indian children.

STATIONS AND TEACHERS AMONG INDIANS

ARIZONA

GANADO. Navajo Indians. Miss S. L. Conklin, Miss Mary E. Gaines.

SACATON. Pima Indians. Mr. Edward Jackson (native), Mr. Thomas Lewis (native), Mr. Horace Williams (native).

TUCSON. (Escuela P. O.) Pima and Papago Indians. Mr. J. B. Lawrence, Miss Minnie M. Shaver, Miss Emma E. Laird, Miss Elizabeth T. Wolfe, Miss Amanda Runquest, Miss Florence Dilley, Miss Minnie Parker, Miss M. E. Clark, Miss M. E. Babb, Miss Bessie Kirby, Mr. J. J. Lynn.

CALIFORNIA

HOOPA. Hoopa Indians. Miss Martha E. Chase, Miss R. A. Funk.

NORTH FORK. Mono Indians. Miss Laura B. Work, Miss Dorothy Dankroger.

PITT RIVER MISSION. (Glenburn P. O.) Pitt River Indians. Miss Nellie T. McGraw.

IDAHO

DUCK VALLEY. Duck Valley Indians.

FORT HALL. (Blackfoot P. O.) Shoshone and Bannock Indians. Mr. James Dickson.

LAPWAL. Nez Perce Indians. Miss Kate C. McBeth, Miss Mazie Crawford.

KANSAS

KICKAPOO RESERVATION. (Germantown P. O.) Miss Sadie Martindale.

WHITE CLOUD. Iowa and Fox Indians. Miss Ada Hogan.

MONTANA

WOLF POINT. Assiniboine and Sioux Indians. Mrs. C.

D. King, Miss Beulah E. Greenwald, Mrs. H. T. Smith, Mr. H. T. Smith.

NEBRASKA

OMAHA RESERVATION. (Macy P. O.) Miss Sarah H. Chapin.

NEW MEXICO

JEWETT. (Liberty P. O.) Navajo Indians. Miss Bertha A. Little, Mrs. K. A. Wilcox, Miss Zillah Bruce, Rev. G. T. Needles, G. W. Phelps.

OKLAHOMA

ANADARKO. (Mary Gregory Memorial.) Kiowas and Whites. Rev. S. V. Fait, Miss Clover P. Mahan, Miss Jennie C. Gabus, Miss Sophia Ostermeier, Miss Elizabeth Calvert, Miss Bertha Wilson.

DWIGHT. (Marb e P. O.) Cherokee Indians and Whites. Rev. F. L. Schaub, Mr. Rankin S. Johnston, Miss Lillian Sweeney, Miss Hester Parker, Miss Rada Mathes, Miss Grace Eastman, Miss May Parker, Mr. Sam Ussery.

ELM SPRING. (Welling P. O.) Cherokees. Miss Jennie Templeton, Miss J. T. Buchanan, Miss Marietta Hunt.

SOUTH DAKOTA

GOOD WILL. (Sisseton P. O.) Sioux Indians. Mr. Charles E. Flack, Mr. Louis P. Guigou, Miss Mary E. Holt, Miss Annie J. Gardner, Miss Una L. Moore, Miss Lillian North, Miss Annie McMullin, Miss Ella Shumard, Mr. W. L. Palmer, Mr. Charles J. Thompson.

UTAH

SHEM City. (Santa Clara P. O.) Shivwit Indians. Mr. H. M. Foster.

WASHINGTON

NEAH BAY. Makeh Indians. Miss Helen W. Clark.

FROM THE SECRETARY'S DESK

Julia Fraser

Baltimore is the first Synodical Society to definitely plan for a large delegation to the Annual Meeting of the Woman's Board. Rubber stamps, with "Home Missions, May 19, 1910, Atlantic City," have been made, and the synodical officers are using them in all correspondence. A special committee, of which Miss Delia Sheldon Jackson is chairman, is developing interest in the meeting. Atlantic City is a very popular resort, convenient to large centers of population; and, perhaps, other nearby synods—New York, Pennsylvania, New Jersey and Ohio—may be glad to know of Baltimore's plan, and adopt it or some other to secure large delegations.

The Council of Women for Home Missions held its first Annual Meeting in New York early in December, and gratifying reports of progress were made by the officers and chairmen of Standing Committees. This council is composed of representatives of nine National Woman's Boards of Home Missions; each Board is allowed nine members. Mrs. George W. Colman, of Boston, and Mrs. F. S. Bennett, of New York, were re-elected president and vice-president respectively, and a very able

group of women discussed questions of national importance. The new Home Mission Study book, by Dr. Gross, on Cuba and Porto Rico, and the Conferences for the coming summer were fully discussed and general plans made for strengthening the work in many departments. Full announcement of the summer assemblies will be made later, but we may count definitely on Home Mission Conferences at Northfield, Winona Lake, Boulder and Mount Hermon.

Home Mission Study Classes need fostering care. The book, "The Call of the Waters," with the outline of a Post Graduate Course, is very popular, and Miss Helms' work, "From Darkness to Light," presents the negro question in an exceptionally vigorous and attractive manner. Plan now for a study class, and send to our Literature Department for the books and helps necessary.

General Fund is demanding a hearing. Why? Simply because even in the past three months living expenses have advanced, and the appropriations for running expenses of our schools made early in the summer are inadequate. Then, cooking stoves will collapse beyond the point of being repaired, bath tubs

suddenly wear out, roofs leak, wells become foul, irrigating ditches must be dug, assessments ordered by the county or town on our school property must be paid and all these unexpected but perfectly legitimate expenses can only be met by a more generous support of dear familiar General Fund, which we sometimes forget in our eagerness to assume new work "as a special." Remember this old friend, General Fund! Some societies are striving to pay an average of fifty cents a member, others are making life members of the Woman's Board by remitting twenty-five dollars at one time; but any plan is good so that we forget not General Fund.

YOUNG PEOPLE'S DEPARTMENT NOTES

M. Josephine Petrie

THE Board's February Sunday school program, (The American Indians—From Pagan Superstition to Christian Liberty,) and the little supplemental lessons for Home Mission study, (Desert, Mountain and Island, prepared for Sunday school teachers,) will give additional material on the topic of the month. The old chief, "Many Horses," has passed on to "the happy hunting ground," and his brother, Peshlekailthini, reigns in his stead. In writing to an absent nephew of this change among their tribe, a Navajo said: "We are all very sorry 'Many Horses' died, but the good words, good works, help and thoughts toward his people are not dead. We shall always keep them and remember him a faithful man toward his people. I don't know if our new chief will have the same knowledge. I want you to stick to it and learn all you can so that in time you will be able to do something for your people and yourself, because I know lots of school boys that have just the same chance but just come home and live like any old Navajo. It is a shame that the white people spend so much money on them and they don't seem to appreciate it. They turn right around and be like heathen Indians."

WESTMINSTER Guild chapters have thoroughly enjoyed the study of Alaska, and have become deeply interested in our work among the natives at Haines. The demand for "practical work" has exceeded the need of the small hospital, but the girls have willingly sent their supplies elsewhere when so requested. It is difficult to impress upon our constituency the importance of corresponding with headquarters before sending supplies to the mission stations. The Foreign Board of the Northwest has been burdened through the sending of parcels to be forwarded to Alaska. Supplies have been most generous—dozens and dozens of towels, wash cloths, tray cloths, rolls of bandages, handkerchiefs (one parcel of over three hundred handkerchiefs for tuberculosis patients), etc., etc. So we are obliged to call a halt for the present and beg you to make inquiry here before sending supplies to any Home Missionary station.

The leader of the Bloomingburg, (Ohio) chapter has found the making of prayer scrap-

Two Special Days claim our attention in February. On the Sunday nearest Washington's Birthday, all of our Sunday schools are requested to hold patriotic services and take an offering for the Board of Home Missions. This year a very attractive program on the general subject of the Indians has been prepared, and will be furnished free, except postage, for Sabbath schools taking a collection. The other date to remember is Thursday, February 24th, the Day of Prayer. It is suggested that this be made an interdenominational day for united, earnest prayer and a program prepared by Miss Guernsey, of the Methodist Board, will prove helpful and stimulating.

books a real inspiration to her girls. She says: "These prayer-books have helped us to pray aloud. Sometimes I call for a prayer by number and we read it together, or call for voluntary selections. The books will always be a helpful souvenir of our study of Alaska. We are five miles from town and greatly enjoy our lessons."

A DAILY paper from Broken Bow, Nebraska, tells of a very popular C. E. study class, with "The Land of the Totem" as a text-book and the pastor as the leader. "The class meets at 6 p. m., lunches together, then takes up the lesson, interfering neither with the day's work nor the evening's engagements." The pastor says: "This is how we have an excellent study class from among busy people. The meal is simple, but plenty, and so popular that we have more invitations already than we have lessons." This is a good suggestion for other busy people.

WE quote from a recent letter from Mr. Falconer, of Kluckwan, Alaska: "I wonder how many of the young people believe in witches, witch doctors, or, something perhaps more civilized, in ghosts. Most of our people believe in all three. I think all of them believe in one or more, especially the latter. In October a high caste Indian was drowned. Now, drowning is a death the Indian fears more than anything else, as he believes, unless his body is recovered, he falls a prey to the 'koush-da,' or land otter, who changes him into a 'koush-da-ka,' land otter man. Koush-da keeps his captives very close and few ever escape when once taken by him, so, of course, there is no chance of ever getting to the 'happy hunting ground.'

"The friends of this young man, therefore, after consultation with old Yehoss, the witch doctor, to whom they gave blankets and money for his advice, spent long, anxious weeks and much money in vain search for his body. In the mean time, noises at the doors or windows of the houses, that otherwise would not be noticed, caused excitement and alarm among the people, who thought that the spirit of the dead—or Koush-da-ka—was seeking an entrance.

"A poor old woman, living alone in a small log cabin, heard a noise in the ghostly hours of

the night that sent her screaming through the village street. A careful investigation by the missionary, who was among the first to arrive on the scene, finally traced the noise to the loft, into which he ascended and found an empty

coal oil can from which Koush-da-ka, in the form of a mouse, was making frantic efforts to escape. . . . Pray earnestly that the light of the Gospel of Christ may soon shine in many hearts here as it does now in a few."

AIDS AND SUGGESTIONS

PROGRAM FOR MARCH

(Published in advance to allow for preparation)

Topic—"Demand and Supply"

Here is seed for you, and ye shall sow the land.—Gen. 47: 23.

1. **Prayer**—Most High God, our loving Father, we humbly beseech Thee for the evangelization of our own land. Increase our faith and zeal that we may more earnestly desire and seek the salvation of our fellow-men through the message of Thy love in Jesus our Redeemer. Help us to continue the work to which we have set our hand; make us loyal to the claims upon us, that we may serve our generation according to our capacities. Amen.
2. **Scripture**—Responsive Reading, "The Home Land."
3. **Map Talk**—A Bird's-eye View of the Entire Field.
4. **Paper**—The Present Demand of our Home Mission Field.
5. **Duet**—"When the Weary, Seeking Rest."
6. **Exercise**—The Treasury; Its Supply.
7. **Paper**—Our Contribution and the Board's Supply.
8. **Paper**—The Reflex Influence.—A Personal Experience.
9. **Recitation**—"What Have We Done To-day?"
10. **Prayer**

For suggestions to develop this program see numbered notes which follow:

2. Responsive Bible Reading, "The Home Land," 8c. per doz., 40c. per 100.
3. By the use of a map locate in a general way the exceptional peoples of our land, and show why our Woman's Board provides schools for their children.
4. A paper exploiting the special points emphasized in the plan of work of the Woman's Board. See leaflet, "What Next?"; also items under dates March 11, 12, 14, 15, 16, 17, 18 and 19 in Prayer Calendar, 1910.
5. Duet—No. 575 "The Hymnal" (Presbyterian). Tune—"Intercession New."
6. An exercise conducted by the treasurer of the society who previously distributes to members items in Prayer Calendar, 1910, under dates March 20, 21, 22, 23, 24, 31, Sept. 10, and each date to September 30, inclusive. When dates are called for, intersperse remarks which shall make facts scintillate and arouse interest.
7. A paper giving a summary of the year's work in this society, not in figures, but in facts about missions helped and interest and effort invested, in relation to the great "supply" needed.
8. A member of experience who can tell the value of the missionary society to her life should show the relation of each individual member to the "Demand and Supply."
9. The poem, "What Have We Done To-day?" may be purchased from our Literature Department. Price 1c. per copy, 8c. per dozen, 40c. per 100. If impossible

to have this recited, distribute copies to each person present.

Secretaries of Literature should give each person present a copy of "A Little Argument with Myself," furnished free.

S. CATHERINE RUE,
Synodical Sec. of Literature of New York.

BIBLIOGRAPHY—THE INDIANS

SUPPLEMENTARY LIST, NOVEMBER 13, 1909

- | | |
|---|------------------------|
| Adobe Walls Argument: Indian Attack on a Party of Buffalo Hunters | Overland, May '09 |
| American Oberammergau: the Passion Play by American Indians | Putnam's, Dec. '08 |
| Caverns of Castle Rock: Indian Legend of Santa Clara Valley | Overland, Sept. '09 |
| Chief Left-hand's Life | Mis. April '09 |
| Church and the Dakotas of Birch Ceelie | Spir. Mis. March '09 |
| Creation Myth of the Cochans (Yuma Indians) | Craftsman, Aug. '09 |
| Death of Geronimo | Harp. W. Mar. 6, '09 |
| Despoiling a Nation | Out'l Jan. 2, '09 |
| Experiences of a Woman Indian Agent | Out'l June 5, '09 |
| Eyes of the Gambling God (Pueblos) | Overland, O. '09 |
| Funny Side of Indian Home life | Dein. May, '09 |
| Helping the Indians: the Riverside Conference and its Results | Sunset, Jan. '09 |
| Home of the Red Man in Statehood | Overland, O. '09 |
| Hopi Songs | Science, June 19, '09 |
| How Indian Boys and Girls Give for Missions | Spir. Mis. F. '09 |
| In Happy Zuni | Sunset April, '09 |
| Indians' Lands: Their Administration with Reference to Present and Future Use | Ann Am. Acad. M. '09 |
| Indian Shorthand Writers of British Columbia | World to-day J. '09 |
| Indian who Invented an Alphabet: Sequoya | Harp. W. May 8, '09 |
| Indians of the Stone Houses | Scrib. Feb. '09 |
| Indians, Pensions, Patents, Education, Minerals and Other Things | Out'l Jan. 9, '09 |
| Law or no Law in Indian Administration | Out'l Jan. 30, '09 |
| Law or no Law in Indian Administration | Out'l Mar. 20, '09 |
| Legend of Pose-weve | Nature, Aug. 19, '09 |
| Navajo Fairy Tale | Overland, Nov. '09 |
| Opening of the Flathead Reservation | Overland, Aug. '09 |
| Patchwork Quilt of Humanity (Oklahoma) | Lippinc, Sept. '09 |
| Pima and Thlingit Indians | Nature, Aug. 19, '09 |
| Plain Pursuit | Overland, Sept. '09 |
| Prehistoric People of the Southwest | Overland, Nov. '08 |
| Prehistoric Ruin of Tsankawi, New Mexico | Nat. Geog. S. '09 |
| Pueblo of Zuni | Overland, April '09 |
| Red Man Incorporated | Collier's, Jan. 9, '09 |
| Saved by the Buffaloes. Apache Jim (Pseud.) | Delin, Jan. '09 |
| Subjugation of Black Kettle | Overland, J. '01, '09 |
| Summary of Our Most Important Land Laws (Knut Nelson) | Ann Am. Acad. M. '09 |
| Survival of Pagan Beliefs among Indians of Southern California | Nature Jan. 7, '09 |

- Tuberculosis in the Indian..... Char. Nov. '08
 United Offering Missionary at
 Work in the Diocese of Duluth... Spir. Mis., May '09.
 Utah Children a Bishop Knows .. Spir. Feb. '09, Mis.
 Village Tribes of the Desert Land Scrib. March, '09
 Week on the Cannon Ball Reserva-
 tion, Amakpiaska..... Spir. Mis., Jan., '09
 What the Indian Sculptures Say .. Overland, Nov., '09
 White Man's Pluck..... Outing, Jan. 1., '09.

BOOKS

- Boy's Catlin: My Life Among the
 Indians..... George Catlin, 1909
 Eastern Cherokees Against the
 U. S. 60th Cong. 2nd Sess. House
 Doc. 1418..... 1909
 Famous Indian Chiefs..... C. H. L. Johnston
 [1909]
 Flute of the Gods..... M. E. Ryan, 1909
 How the Church Schools in South
 Dakota Help Indian Boys and
 Girls..... W. H. Hare, 1909
 Imprisonment Without Trial,
 Indian Rights Association..... 1909
 Indians of the Western Plains..... Mrs. Paget, 1909
 Last of the Chiefs..... J. A. Altscheler, 1909
 Life of Scout Two Braids, also
 contains sketch History of Geronimo
 and the Apache chiefs,
 Indian Religion, Indian Mar-
 riage, &c..... C. F. & J. R. Wheel-
 [er, 1909.
 Myths and Legends of the New
 York State Iroquois..... H. C. Converse, 1909
 Navajos..... O. H. Lippe, 1909
 Red Man: or, The Destruction of
 a Race..... William Waddell,
 [1909
 Tales of the Red Children A. F. Brown, & J.
 M. Bell, 1909
 Testimony Regarding Trouble on
 the Navajo Reservation..... H. L. Scott, 1909.
 Wigam, Evenings..... C. A. & E. G. East-
 man, 1909
 Physiological and Medical Observa-
 tions Among the Indians of
 Southwestern U. S. and North-
 ern Mexico..... Ales Hardlicka, 1909
 (Smithsonian Inst. Bulletin 34
 (Bureau of Ethnology)
 Tuberculosis Among Certain Indian
 Tribes of the U. S..... Ales Hardlicka, 1909
 Smithsonian Inst. Bulletin 42
 (Bureau of Ethnology)

Message from the North Pacific Board. We hear that Miss Wildersen, our new nurse for the Haines Hospital, Alaska, has arrived and found work in abundance awaiting her, as we knew she would. She likes her associates. She writes: "Anybody could live with the dear McLains—in Alaska or anywhere else. . . The scenery is beautiful, but the town is dreadful!" Let us all remember her and our work there in our prayers.

Golden Peals! Silver anniversaries are becoming not uncommon occurrences in the history of missionary societies, but a golden anniversary is surely out of the ordinary, and is well worthy of wide mention. The Presbyterian Missionary Society of Norwalk, Ohio, on November 18, celebrated the fiftieth anniversary of its organization. Surely this must be one of the oldest auxiliary societies in the Presbyterian Church. Felicitations upon an event of so unusual a nature will not be wanting. Incidentally the history of the origin of this society a half century ago furnishes a strong argument for the formation of young women's societies to-day.

"In the spring of 1855 a little band of six girls, who had just chosen the service of Christ, met together weekly with their pastor's wife for prayer. The objects for which they met were to pray for some of their associates and

to strengthen their own spiritual life. They continued to meet and were joined by others, until their numbers were more than doubled. The meetings were pleasant and profitable to themselves, still these girls were not quite satisfied. They felt that there should be some active effort to promote the cause of Christ. After much discussion they decided to form themselves into a Home Missionary Association to work for our needy home missionaries then in the field. Few of them had money to give, but they asked the older ones to furnish material, which they made into garments, thus increasing their value by their labor. On May 11, 1859, the society was organized with seventy-six members, contributors and workers. Thirty-three of these were young ladies.

Twenty-five Years. Once more the ringing of Silver Anniversary bells! This time they sound the twenty-fifth Anniversary of our Home Missionary Society of First Presbyterian Church of Pottstown, Pa., Nov. 18th, 1909. It was a glad day to us. We not only had the pleasure of having Mrs. Charles L. Bailey (a synodical V. P.) with us, who helped to form our society twenty-five years ago, but on this fitting occasion, we had the added joy of presenting Mrs. John Meigs, our efficient president for twenty-two years, with a "Life Membership Certificate," a small expression of love and grateful recognition of her work with us. At the conclusion a social tea was given, which closed and clasped the silver circle of a quarter century.

A "Daily Prayer Calendar"—two folded leaves—is issued by the Los Angeles Presbyterian Missionary Society, and every member of every society, sending funds through the Presbyterian, Woman's Societies, C. E.'s, Intermediates, Juniors, Sunday School Bands, Young Ladies' Societies, is asked to offer daily prayer for the work and workers to whose support they contribute on the days designated, "praying in the Holy Ghost." The two inside pages have each two columns, one giving the foreign workers and objects, the other the names and objects on the home field, that are to be prayed for on each day of the week. On the last page is quoted this beautiful poem:

"The weary ones had rest, the sad had joy
 That day, and wondered 'how?'
 A ploughman, singing at his work, had prayed
 'Lord, help them now.'

Away in foreign lands they wondered 'how'
 Their simple word had power?
 At home the Christians, two or three, had met
 To pray an hour.

Yes, we are always, always wondering 'how?'
 Because we do not see
 Someone, unknown, perhaps, and far away
 On bended knee."

This calendar was prepared by Mrs. S. V. Maxwell, vice-president of Los Angeles Presbyterian Society, and was her last work before answering the Heavenly summons.

A Message to Secretaries of Literature
 February first marks the time when secretaries of literature should begin taking account of their year's work, collecting data regarding

HOME MISSION MONTHLY

VOL. XXIV

MARCH, 1910

No. 5

EDITORIAL NOTES



HOW much? More or less directly this is the question that this March magazine bears stamped upon its pages. How much do you possess? How much do you bestow? How much of time? How much of talent? These are questions that press occasionally somewhat too closely for complete self-satisfaction, perhaps. There is another that searches the conscience more closely still—How much owest thou?

✠

DR. PARKHURST once said that it was a rather dubious comment on our current ways of thinking and estimating that when we ask "how much a man is worth, we are only thinking of the value of the things that he lugs around with him, and not of his own worth at all."

✠

THE Bible standard of worth is the power to create riches by means of the fine alchemy of unselfish service which shall turn lead into brass and brass into fine gold.

✠

WHEN the Treasury is the theme for concerted attention—as this month—it is easily understood that more things are up for consideration than dollars and cents, vastly important as are funds in Home Mission enterprises. In developing the subject, certain basic matters have received a strength of emphasis that will be appreciated as the various articles are read. The subject for March as listed in our

Home Mission calendar stands thus: "Demand and Supply—The Treasury. Knowing the Needs. Financing the Enterprise. Methods. Returns from Investments." These themes form the central idea in the articles of the month, appearing, however, under other captions.

✠

FROM start to finish—from our local missionary organizations, through presbyterials, synodicals and the Woman's Board to the mission fields, the teachers, the pupils, the pastors, the native congregations—everywhere our effort should be to *train leaders* and to *develop responsibility*. Such time will be well spent; results will be lasting. Do we undertake everything ourselves, feeling that the minutes cannot be spared to train responsibility in others?

The work is larger than the individual, every step of the way. Through the coming months shall not the workers at home bend much effort to a development of leaders for the years to come? And shall not the workers on the mission fields put fresh energy into their training of natives who shall be vigorous leaders among their own people?

✠

PLEADING for an understanding sympathy for those who work in the stronghold of Mormonism, one of their number said: "These mission teachers are shut up in little villages, many scarcely meeting a Christian from one end of the year to the

March 31

AN IMPORTANT DATE! Mark it that it shall not escape attention. The books of the Woman's Board of Home Missions will keep open until then. See notice of General Assembly's action, page 121.

YOU HAVE ONE MONTH MORE! Any contribution received up to that time will be credited on the Treasurer's books for the fiscal year.

SEND ALL YOU MAY HAVE ON HAND! Amounts, whether small or large, will all be needed. No remittance will be too late received on or before

March 31

other, oppressed by the dominion of a powerful organism, beaten and bruised upon the cold, blank wall of indifference and superstition, but holding on by grace and grit, teaching Christ in the school-room and out of it. Perhaps they do not hear a sermon or a 'God bless you' for months at a time, but keep up the Sunday school, the Christian Endeavor, the Bible study class and temperance work."

✠

To the Woman's Baptist Home Missionary Society warmest sympathy is extended in the sudden and great bereavement which has befallen this body in the loss of their esteemed president, Mrs. John Nuveen, who, in the full activity of her yet early womanhood, has left earth's tasks behind her for heavenly joys.

✠

THE California women have a satisfactory and eminently successful method of making their Home Mission advance. It is also simple. Each woman gives an extra dollar, for which a small envelope is provided and properly marked. There you have it! An the plan works. They do not prevent its use by either patent or copyright—in fact, they are completely willing that other synods "go and do likewise." But it reveals the secret by which these progressive California women so promptly raised that five thousand dollars for Sitka as an extra during this fiscal year.

✠

AT our Lares school, Porto Rico, the primary department is overflowing with eager children, some of them among the poorest of the town. Should it occur—as but seldom happens—that one is absent for a day, the reply to the questioning "Why?" is sure to bring forth the answer, "Para lavar mi vestido" (to wash my dress).

EXAMPLES of "English as she is spoke" have been the source of perennial comment since the phrase was first pressed into service by our humorists. English as often understood is a source of divertimento to instructors in our mission schools, as witness this from Porto Rico: "At the close of last quarter I was amazed, or amused, as the case might be, to be informed when reading the examination papers given me, that the 'Skimos' lived in the far North country; that Benjamin Franklin was the son of a woodpecker; and that the skeleton is our body with no meat upon it."

✠

PRAYER and work are happily blended in the endeavor of a little band of young girls in the San Juan, Porto Rico, mission day school. Thursday evening, just before the regular church meeting, they meet for prayer; Saturday morning they go out to invite the people to attend Sunday school, and Sunday morning they bring as many as they can with them. They have thus helped to raise the Sunday school enrollment from sixty to over one hundred. Concerning the day school, these sentences stand out well: "The teachers have a splendid hold upon the work." "Efforts have been abundantly blessed." "All are working together happily, Porto Rican and American, white, brown and black."

✠

AND here is the concluding sentence from the same report, with an application that is widespread: "If our friends could all know just what the mission school means to these people, if they knew of the Bible lessons that through this means are taught to children and parents alike, they would pray more earnestly and give more abundantly that the schools might not be hampered as they are by lack of funds and scarcity of teachers."

Wanted, for the Mission Field

Teachers: Consecrated, thoroughly trained and proven instructors, to go as missionaries under the Woman's Board of Home Missions. Not the merely good and not the merely pious, but the teacher, who while deeply Christian, has the intellectual force and executive fiber that will make her successful in any school.

Supporters: To furnish the salaries of helpers, teachers, and other missionaries.

Scholarships: Shares can be taken in the scholarship fund by societies or individuals not able to pay a full scholarship.

Repairs and Equipment: Small sums and large.

Intercessory Prayer: For a blessing upon those who labor on mission fields, that they may be wise, patient, sincere, courageous.

THE YOUNG WOMAN AT WORK

By M. Katharine Bennett



N no age has there been more ready response to the calls of suffering and of need than in this twentieth century. One of the marked features of this response has

been the number of young people who have ardently and with prepared intelligence thrown themselves heartily into the struggle. During the educational period of their lives, there came to them the claims of a service to their fellow men, and thus also there comes an early consecration of themselves to uplifting effort.

But the appeals of contemporary ethical ideals and of ethical and material forms of service are often heard so insistently, that the demanding claims of the church in and through its varied agencies are ignored. This may sometimes be because one is a tangible, present and immediate effort to solve a pressing need, while the other claim seems more detached, more intangible, and does not, therefore, make the same personal appeal.

It has also become the too frequent custom to delegate to the older members of the church the care and support of its activities—particularly its missionary activities—a custom, not of set phrases, but of practice. Yet this work needs very peculiarly the vitality and enthusiasm of the young, of those not easily daunted, of those ready with new plans where worn methods fail.

Then, again, the churches can maintain their activities only as the places of those who pass out are filled by new recruits, and they can "lengthen their cords" only as these recruits are of an ever-increasing number.

The Woman's Board of Home Missions, supervising the work supported by the women of the church, is one of the agencies needing the services of Presbyterian young women, and to them it offers many possible fields of activity—service in the local missionary society, in the presbyterial or synodical organizations, or service in the mission field: in any of these, consecrated willingness, intelligent leadership, are needed.

Organized thirty-one years ago, the Woman's Board has seen its work increase

until, including mission teachers, Bible readers and evangelists and medical missionaries, there are now annually commissioned some four hundred workers whose fields extend from Point Barrow, Alaska, well within the Arctic Circle, to the tropical islands of Porto Rico and Cuba—a chain of stations connected by wireless service sending messages from heart to heart, though some serve among the Red men of the West, and some among the mountain people of the Alleghanies. To carry on this great work a sum approximating one-half million of dollars is annually gathered by the women and some young people of the churches. The faithful continuance of this ingathering becomes a measure of local knowledge, interest, enthusiasm and consecration; the continued support of the work has been due to those devoted women who quietly and painstakingly have done the work in the home churches, and have pressed the claims of the needy ones in the fields entered by the missionaries sent out under the Woman's Board of Home Missions.

Some of these faithful workers have passed away; others are soon to leave—it must be ever so. But *the conservation of the successes of the past*, the holding of fields, often so hardly won, depend upon the promptness with which depleted ranks are filled, that there may be no gaps in the service either in the home church or on the distant mission field. *The call is to the young women of the Presbyterian Church* that in local missionary societies, in presbyterial and synodical societies they fit themselves to receive the work dropped from hands to which it was a labor of love.

Recruits to become efficient must go into training—they must serve loyally and whole-heartedly; they must *know* that the opportunity of such service is a privilege.

"Not interested in Missions!" Are you sure? Have you ever come close enough to see them at first hand? Or have you unthinkingly assumed the attitude of those who deem it "broad" to be uninterested in missions? Great enough was the need, and great enough, too, the imperative haste to minister to souls diseased and sad, to bring from the Master of all, the command, "Feed my lambs."

"Not interested in Missions?" Then are you standing passive and inert while the great, compelling movement of the century is passing you by—a movement so deep, so strong that its irresistible force must be soul-compelling. Young women of the church, if you have heedlessly evaded this interest in your lives, awake to the biggest, the most splendid thing that can come to you—service under the banner of the King.

For some there may be no home-confining claims, there may be the possibility of service out in the front ranks where the fight is the thickest—some may not be called to "tarry by the stuff" at home, they may "go down into battle." And there, too, the Woman's Board of Home Missions wants you—very definite is the need and the call, and your talents, your training, your opportunities are wanted. Uncared for, neglected little ones, those of whom the Father said, "Suffer them to come unto me," are waiting until a friend and guide will take them by the hand and lead them in answer to that loving message. Does life hold for you any greater claim than to heed the call to service? All your powers are to be utilized to the full—but how? In the things that are worth while, or in the smaller, less worthy things?

The reward is in service well done, and what more lasting pleasure can there be? Would it not be worth while to have been that Presbyterian Secretary of Young People's Work, who, during the first two

years of the holding of this office, so educated and inspired the societies under her care, that their gifts increased threefold? Or, to be that Band Leader in a local church, whose "boys," now college and business men, at vacation times come back to the Sunday afternoon Band meeting because of the love they bear in their hearts for it and for the cause it represents? Or, to be that devoted worker in an Indian group, whose reward it is to see and hear her "boys," the sons of the "untutored savage," live and preach the Gospel of Salvation? Or, to be that one who quietly, year by year, in lonely coves of the mountains, has gone in and out among the people, teaching by example as well as precept, and seeing the transformation of a whole region taking place because of the power of the message she carried?

Not all may go, but some may, and others can make the going possible—equally worthy are both forms of service if offered with equal consecration.

Who gives himself with his alms feeds three—
Himself, his hungering neighbor, and Me.

And this giving of self with gifts may be done in the home church in work as necessary as that done in the mission field; it may call for sacrifice, and will demand consecration. Without the faithful home workers "holding the ropes," the recall of the field workers would become imperative. Do you believe in the need that they should serve? Then what is your relation to that belief? Are you to "hold the ropes," or carry the message?

BE STRONG!

Be strong!

We are not here to play, to dream, to drift.

We have hard work to do, and loads to lift.

Shun not the struggle; face it. 'Tis God's gift.

Be strong!

Say not the days are evil,—who's to blame?

And fold the hands and acquiesce—O shame!

Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep intrenched the wrong,

How hard the battle goes, the day how long,

Faint not, fight on! To-morrow comes the song.

—Maltbie Davenport Babcock



ESKIMOS AT GAMBELL, ST. LAWRENCE ISLAND, ALASKA

Dr. Campbell, in his latest letter, says of this group, which he photographed in August, 1909: "Asshoounu and Nemiyuk each have two wives. One of the four does not appear in the picture. Asshoounu is perhaps the chiefest sorcerer here; his brother is an equally firm believer but not so ardent a propagandist. Jesus can change their hearts, and will if you pray for them. *Isa. 62: 6-7.*"

OUR READING, A SOURCE OF ENTHUSIASM

By Louise R. Elliott

WERE a South Sea Islander to be suddenly taken up from his savage home and set down in one of the great cities of civilization, among the many strange objects which he would see, one of the most incomprehensible would be a public library. A cathedral he would at once understand. A military parade he might comprehend without an interpreter's aid. The measured tread of gathered legions would, indeed, differ but a little from the wild rush of his own barbarous clan. A festive gathering of lords and ladies gay would be quite an intelligible affair, and the more closely he would look into the particulars of the transaction, the more numerous, it is possible, might be the points of resemblance between the barbaric and the fashionable assembly. A gallery of paintings, adorned with the proudest trophies of genius, might not be altogether without meaning. But a public

library would be too much for him. It would prove a mystery quite beyond his reach. Its designs and its utility would be alike incomprehensible. The structure, itself, might command his admiration; the books, even, rising one above another in splendid lines, and dressed in gilt and purple and green, might seem to his savage eye a pretty sight, but what they were, what they were for, and why they were, what they were thought worthy to be lodged in a building so imposing and watched with such jealous care, would be a mystery to him. If he should linger among the apartments for reading, and watch the movements of the inmates, his wonder would be likely to increase. A man of science sits for hours unconscious of the presence of the wondering savage. The savage watches the poet reading a favorite author, and marvels at the mysterious influence that dilates his eye and kindles his

cheek. He is astonished at the reader of fiction, looking upon what seems to him a vacant page, and yet seeming to see in its enchanted lines a world of spirits. His eye might rest upon an old antiquarian, as with anxious look and bustling air he rushes into one closet after another, takes volume after volume from its dusty retreat, looks into each as the conjuring priest at home looks into a tree or a stone to see the spirit within, and after copying from each in strange characters, stuffs the manuscript into his pocket and walks off proudly as if he had made a great discovery. Agencies have been inflamed and excited which but for the influence of literature would have slumbered forever; forces, which would have been feeble so long as they were scattered, have been united and concentrated; and courage and boldness have been given to men and causes which but for its inspiring influence would have been perpetually cowed and repressed.

INFLUENCE OF MISSIONARY LITERATURE ON MISSIONARY ENTHUSIASM

There is such a thing as missionary enthusiasm without much knowledge. It may be roused by an eloquent sermon and a money appeal. Perhaps it brings tears to the eyes. It is strong while it lasts. But it fails of solidity. And the enthusiasm which is unfed is not unlikely to result in a reaction. You can not have a great missionary Church which is an ignorant Church. There is a difference between even getting one great missionary collection and creating a deep and vital interest which will lead to longer and larger giving through the years. Abiding interest requires knowledge. Ignorance is one of the greatest foes of the missionary movement. If we care for the advancing Kingdom, we must fight this foe. As well try to keep a fire burning without fuel, as interest in missions without literature. Here is a woman who has not cared much about missions. She is led somehow to read one great missionary book, such as John R. Mott's "Evangelization of the World in this Generation." Then she goes on to read other books. The more she reads the more fascinating the subject becomes. Mission fields are no more empty names. She knows about the peoples, their customs, their lands, their religions, and their needs. She knows about the great missionary statesmen and heroes and what they have

accomplished. At last she will tell you that she has come to live in a new world through her growing knowledge of this world enterprise. And in it all her own spiritual life has been wonderfully enriched. The time comes when she feels that for variety, human interest, inspiration, and spiritual uplift, no subject equals the very one which she once thought dull. Then she was ignorant; now she knows. But no woman is going to just happen to get this kind of missionary knowledge. And no longer does the mere reading suffice to bring the desired results. To be intelligent and intense is not enough. This is to be a permanent campaign, and permanence can come only as there are continuous, repeated and ever-enlarging impressions. This is impossible without study.

Our missionary fields of to-day are a challenge to Christianity. Times and seasons change gradually and almost imperceptibly. The bitter cold of winter passes gradually into the intense heat of summer, and the intense heat of summer changes as gradually into the bitter cold of winter. We scarcely notice the changes, but wake some morning to realize that winter or summer is here and we have hardly been conscious of the transition. So it is in human life with all its transitions. One era with new thoughts, new controlling motives, and new aspirations—social, political, religious—succeeds another; but, as Carlyle once said in substance if not in words: "No bell on the great clock of time peals out the changes from era to era." We seem now to be at the beginning of a new era in matters social, religious, industrial and political. This is an era of colossal enterprises. A single building is being erected in New York worth fifty miles of ordinary dwellings. Irrigation schemes are reclaiming whole empires of dreary desert and making them into gardens.

Off the coast of Florida a railroad is being built for many miles out into the sea. Never was there in the history of mankind such an age.

In the midst of such a time the supreme need of the Church is that it shall lead all other thinkers and doers in the largeness of its thinking and achievements. If the Church of Jesus Christ is not only to keep pace with the age, but capture and dominate it for the great Redeemer, she must have a magnificent program calling

for millions of money and armies of workers, and vision and passion large enough and deep enough to carry out the plans made. And the marvelous new era in missions demands a new era in missionary education. Any Christian who keeps pace with the expanding Kingdom must study missions.

Study Missions! Well, why not? History, biography, fiction, poetry, and criticism, all are studied on the most liberal scale and with excited wakefulness. Is your horizon so narrow? It is always tragic to meet a person who has "caught up with his own horizon." Provincialism has no place in the life of a modern alert disciple of Jesus Christ. Do you realize what you would be studying if you studied missions? There is hardly a subject in all the world with such a breadth of meaning. There is no study that so broadens the intellect and gives so much true culture as the study of missions. There is no study that will bring you so closely in touch with the geography of the world as the study of missions. There is no study that will bring you into such close contact with the government, architecture, art and crafts, politics and philanthropy of the people of the earth as the study of missions. To

ignore the fascinating story of modern missions is to be out of touch with this age and its most thrilling achievements, for there is no study that will prove to you so conclusively that "our God is marching on" as the careful, painstaking study of missions.

Why study missions? Because it is a living issue, the world's greatest living issue. We need something that will make at least a few persons boil over. These will in turn inspire the rest by personal contact. A dozen well-heated radiators will keep a whole house warm. We must have an intelligent interest, an intense interest that shall move to action, to prayer, to giving, a permanent interest, and a spreading interest.

God's hour of destiny has sounded for all mankind. Let us study all this until there lives with us day and night the summons to arise and finish the task assigned by the Lord. "God alone can save the world, but God can not save the world alone." Let us sit down with Jesus, study the Word with a map of the world beside it, until we have caught step with God's present-day plans, and linger long in seeking to understand our place in His Kingdom.

THE INDIAN WOMAN OF CALIFORNIA

PROBABLY we have seen this Indian sister of ours. We know what she looks like. Short and chunky, clad in a gown of calico, which starts at the neck and goes straight down to the feet; a little woolen shawl pinned about her body and a bright handkerchief or old straw hat on her head; eyes that are reluctant to meet ours; a silent tongue; altogether a shy, elusive sort of being. It is difficult for us to get close enough to her to think her thoughts, so difficult that we generally give up the attempt altogether. She is "only an Indian," and therefore bound to be different from us, quite incomprehensible, on the whole.

We stand and watch her as she sits by her wickiup or little cabin door, slowly weaving a wonderful basket; but we merely regard that with curiosity—another of the queer things connected with Indians; then we glance at her primitive housekeeping outfit and leave her with a comfort-

able sense of our own superiority. Yet in that basket may be concentrated more of imagination, of passion, of poetry, of religious devotion than we are capable of, and these are not bad qualities out of which to evolve civilization.

We don't like her methods of housekeeping, but we leave her to struggle as she may with the new conditions our coming has imposed upon her. But is this all she is capable of?

Several years ago, a young Indian woman came frequently to one of the boarding schools. Her visits seemed to be made from mere curiosity. She would linger around for hours and peer through any doors which happened to be open, even entering uninvited into rooms casually opened. It was a tax on the good nature of the teachers, for she herself was far from cleanly and her two babies were even worse. The matron visited her home and found it indescribably dirty and unkempt.

A broken-down fence surrounded a dirty yard. The house was a board shanty, and within were filth and disorder. In one corner lay a pile of peeled acorns, upon which a yellow dog was napping, and scattered around were three or four old broken baskets containing acorn mush, choke cherries and old gray crusts, free to dogs and babies alike. A part of a sack of flour and an old frying pan, in which the unleavened dough was cooked, stood by the open camp fire. A pile of dilapidated quilts served as bed, and completed the household furnishings. The woman would not talk and gave the visitor to understand that that was not her "day at home." However, she continued to come to school, and gradually an improvement was noted in the family appearance. Another visit was made to her home, and this was a revelation. The fence had been mended, the yard tidied up, and a pile of neatly corded wood stood in one corner, and on a clothes-line hung some well washed garments. Even from the outside the house had a different air, for in the window fluttered a pretty curtain. No one was within, and the visitor had time to note the changes.

A bright fire burned in a little cook stove, on which simmered an appetizing stew. Near by was a home-made table, covered with clean oilcloth, and set with dishes and knives and forks. Milk and sugar, light biscuit and sliced potatoes announced the near approach of meal time. Two home-made chairs and a boughten one, a home-made bed, neatly dressed in spread and pillowslips made from flour-sacks, quite transformed the apartment. The walls were papered with Sunday school papers, cards and pictures,

while upon one side hung a little dish cupboard, made from a box. The visitor had just finished her delighted survey when she saw the family coming home to supper, the husband carrying the youngest child. Her welcome was cordial this time, and



A MAKEH INDIAN WOMAN OF NEAH BAY, WASHINGTON

Miss Helen Clark is our missionary among the Makehs, "a capable, loving woman whose heart and home are always open to her Indian neighbors."

the mother readily promised to send the oldest girl to school as soon as she could make some new clothes for her. It had paid to endure the woman's eager peering into every available nook of a civilized home.

Can we not imagine what might happen if in each Indian settlement there was some capable, loving woman whose heart and home would be always open to her Indian neighbors, whose hand would be always ready to guide and lift them up?

—Publication of the Northern California Indian Association.

THE FEVER LEFT HER

By Florence B. Kelly



JESUS arose out of the Synagogue and entered into Simon's house—the house of Simon and Andrew. And when Jesus was come into (Simon) Peter's house (there was) Simon's wife's mother sick with a great fever; anon they tell Him of her. They besought Him for her; He saw her; He stood over her and rebuked the fever; He touched her hand; He came and took her by the hand and lifted her up and immediately the fever left her, and immediately she arose and ministered unto Him.

Compiled from the accounts in Matt. 8, Mark 1, and Luke 4.

This little record of a miracle is not only part of the history of Jesus' life on earth, but, like every other recorded incident, has a message for us.

The work of our Lord is greatly hindered because so many are sick. In many places everything is stopped. It does not *seem* to be so. Indeed the noise of the wheels is everywhere; the clatter of action, the strain of ill distributed burden creaks and groans. But is God's work going on with grand victorious swing in all our churches? No. Many are still babes in Christ, unable to feed themselves or help others. Many are weak and sickly among us and many sleep, and upon the actual workers has fallen the dreadful blight of fever. Is it not so? One wakes in the morning. Is the first thought a desire to appear before God ready to run or to stand as He wishes? Is not the first thought rather something like this: "How am I to get to my committee meeting and from there to the Board meeting in time? I must remember to see so-and-so on the way and to mail these notices"; and before ever one is ready for breakfast the fever has begun, and it does not depart when the sun is setting.

Every now and then someone collapses under the strain and the nerve sanitarium claims its own. Strained faces and hysterical voices tell the tale of one woman trying to do the work of six. Peter's wife's mother is in most of our houses and we have neither told Jesus of her, nor besought Him for her. Perhaps it is your daughter or mine who is married to Peter.

What is the remedy? He saw her. He stood over her. He rebuked the fever. He touched her hand. Nay, He came close and took her by the hand and lifted her up, and immediately the fever left her—and immediately she arose and ministered unto Him.

This is God's two-fold message to women to-day. Let Jesus rebuke the fever. Know for yourself what the touch of His cooling hand means. There is a quiet only to be found in secret, alone with Him. Only in the stillness of the deserted garden could Mary hear her name falling in wondrous cadence from the lips of Him who had redeemed her soul. "Fear not, I have redeemed thee, I have called thee by thy name. Thou art mine!" And hearing love's unmistakable tone, how spontaneously there springs from her heart the reply, "My great Master!"

O! to know Jesus not alone as He who loved the world, but as the "One who loved *me* and gave Himself for *me*!" Drawn by such very special love into nearness with Himself, can restlessness and fussiness find any place? At His feet, hearing His Word, like that other Mary whose service is to be mentioned wherever the Gospel shall be preached, let Him make you "calm and still to do His will"; and then arise and minister unto Him with a new energy and zeal. No nerves are wrecked; no brain gives way; no health breaks down in God-appointed service. We crack the lash of Pharaoh's task masters over ourselves, and ever the cry of the Egyptian brickyards is in our ears, "Go now and *work*!" when God is calling us to hold a feast unto Him! Unto Him! Those are the words God sends to-day. Let them be the keynote of our lives henceforth as they are the text of the great compilation of the Law.—Leviticus.

Now UNTO HIM that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, UNTO HIM be glory in the church by Christ Jesus throughout all ages, world without end. Amen.—Ephesians 3: 20, 21.

Now UNTO HIM that is able to keep you

from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.—Jude 24.

UNTO HIM that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, UNTO HIM be glory and dominion forever and ever. Amen.—Revelation 1: 5, 6.

UNTO HIM who answers prayer;

UNTO HIM who works in us;

UNTO HIM who keeps us from falling;

UNTO HIM who presents us, with all our discouraged and bungled lives, faultless before the presence of His Father;

UNTO HIM who loved us and washes us from our sins in His own blood and gives to us kingly office and priestly place; UNTO HIM let our lives be lived, the praise of our unwearying service offered!

My hands were filled with many things,

Which I did precious hold

As any treasure of a king's,

Silver, or gems, or gold.

The Master came, and touched my hands,

The scars were in His own;

And at His feet my treasures sweet

Fell shattered one by one;

"I must have empty hands," said He,
"Wherewith to work My works through thee."

My hands were stained with marks of toil,
Defiled with dust of earth,
And I my work did ofttimes soil,
And render little worth.

The Master came, and touched my hands,
And crimson were His own;
And when, amazed, on mine I gazed,
Lo, every stain was gone!

"I must have cleansed hands," said He,
"Wherewith to work My works through thee."

My hands were growing feverish,
And cumbered with much care;
Trembling with haste and eagerness,
Nor folded oft in prayer.

The Master came, and touched my hands,
With healing in his own;
And calm and still to do His will
They grew, the fever gone.

"I must have quiet hands," said He,
"Wherewith to work My works through thee."

My hands were strong in fancied strength,
But not in power divine,
And bold to take up tasks at length,
That were not His but mine.

The Master came, and touched my hands,
And mighty were His own;
But mine, since then, have powerless been,
Save His were laid thereon.

"And it is only thus," said He,
"That I can work My works through thee."

—Edith G. Cherry.

A HOME MISSION APPEAL

The Following Forceful Appeal was Made by

Robert J. Burdette

THERE is about as much reason why the pastor should urge upon the flock the great importance of cordial and generous support of Home Missions, as there is for the mother to impress upon the father this week, and next week, and the week after that, the fact that the children need shoes. A man may have seven children to make him proud and happy and strong, and yet he is always astonished when it is announced that one or them needs another pair of shoes. It is much the same with Home Missions. When the pastor announces the offering for Home Missions for the current year, astonishment answers with its staccato: "What! Again!" Then the usual pause, as though to recover from the shock, and then the accusing question: "What did you do with the offering I gave you last year?" Well, mother-like, I must confess; we spent it for Home Missions

Now we want more shoes for our own children. We want "more" this year than we did last, because, thank God, there are more children. "Why can't the younger children wear the outgrown shoes of the elder ones?" Because—again I thank God—our Home Missions do not crawl around and outgrow their shoes. A religion that sits still long enough to outgrow its clothes has also outgrown itself and its life, and has need of nothing but a long, deep, dark, lonely, unresurrectable grave. Home Missions never outgrow any of their clothes. They hustle around and wear them out.

We want a new offering this year—new as the daily mercies of God. And we want an offering of prosperity size. Bring with you an offering or a pledge so large that it makes you catch your own breath—leaving you just enough to breathe a prayer of blessing over your gift. That will double

your offering, and the Heavenly Father will turn it back to you doubled again—"good measure, pressed down, and shaken together and running over." Pray every

day this week for Home Missions, and every time you pray, ask God to give you the desire and ability to make your offering a little larger.



ITALIAN MISSION, BRISTOL, PA.

PROPER housing of our missions, proper buildings for use as chapels, are essential from other viewpoints than those of comfort and advantageous work. The foreigners who have recently come among us and the Spanish-speaking people in our Island missions are especially prejudiced against rooms unsuitable for worship. Miss Cappelli of our Italian mission at Bristol, Pa., whose work is being conducted in temporary quarters, writes that "the Roman Catholic Church, with its candles, incense, organ and showy service, exercises a fascination for these people, and that some who are vacillating excuse themselves when our accommodations are poor and do not in any way suggest to them the reverence which in their minds is associated with the services of a church." She adds: "Even those who have become Protestants retain much of this old-time prejudice, so that when we have our expected building the school will be valued much more highly."

WHITHER THEY GO

Prayer of a Carpathian Slovak, who welcomed to his home a band of students that accompanied Prof. Steiner to Hungary, to study the immigration question:—

"I thank Thee, God, that Thou hast put it into the hearts of the American people to send these dear brothers across the sea, that they might learn to speak the tongue of my people, so that they might serve them in the far-away land and inspire them to become sober and chaste; good

citizens, good husbands, and good brothers. May these young men learn, above all, to love my people with the passion of Jesus, so that they will be able to lead them to the source of redemptive power—Jesus Christ."

This Carpathian man, pre-eminently above the level of the mass of his people, "is what he is," says Mr. Steiner, "because of certain religious influences emanating from America. These ideals, which are slowly

growing stronger, are being augmented and reinforced by returning immigrants who have come home with a passion for their kinsmen, eager to redeem them from

individual and national sins." The same writer cites the case of a blacksmith "who worked in Connecticut, where some one with a passion for common men led him from drunkenness to sobriety, and from his coarse animal existence into fellowship with the Divine. He returned to his home in Hungary and is daily at his task of shoeing horses or mending plowshares, but he never forgets that which carried him back to his people is his awakened passion for them."

With such splendid instances at hand, may not new enthusiasm be gained for this work of Christianizing the immigrant that we may thereby Christianize the world!



QUICK RETURNS FROM MISSIONARY INVESTMENT
AMONG ITALIANS IN PHILADELPHIA

THE VALUE OF A DOLLAR

By V. May White

SO often there comes to the Treasurer's desk the question of the cost of maintaining a pupil in school, a missionary teacher, or even a whole mission plant, that I have listed the following items:

\$500 will pay the salary of a missionary teacher for one year.

\$400 will pay the salary of a Bible reader for one year.

\$100 will keep a pupil in boarding school for one year.

\$25 entitles one to a scholarship share in a boarding school.

\$10 entitles one to a scholarship share in a day school for one year.

\$25 contributed to the General Fund entitles one to life membership in the Home Board.

Through correspondence there come these requests, and I pass them on. Who will help to grant them?

An electric light plant for the Boys' Farm School, Asheville, North Carolina. This will cost a

good deal in the aggregate, but it will eliminate the great danger of fire from defective lamps; many littles will swell the large amount, and make this improvement possible.



WE'RE GLAD A SCHOOL AND TEACHERS HAVE COME
TO US IN THE MOUNTAIN OF NORTH CAROLINA



THE BAND AT INDIAN TRAINING SCHOOL, TUCSON, ARIZONA
WHERE SCHOLARSHIPS GIVE A CHANCE

Seats for an Indian school chapel. The superintendent asks to have these in place before the school commencement in May. The total cost will be about \$500.

Money to meet doctors' bills, in any sums from \$5 to \$50, for schools where sickness has made the services of a physician necessary.

Horses for our missionaries in the mountains. They need them for fording streams, for passing over trails, for climbing the steep hills where the roads are rocky and dangerous, when visiting among the people. \$150 will buy a horse.

Our farms, too, need re-stocking from time to time, and the stormy winter weather reveals every leaky roof; therefore, the repair fund must be constantly replenished.

These requests seem not so distinctly missionary in their nature as the paying of teachers' salaries or the support of a pupil, yet they are very necessary to make the missionary's work more effective.

This is the age of specializing, and the custom pertains in missionary gifts as well as in other matters. How shall we use to the best advantage the gift that we

"IN the doing of Jesus's work in the world we invite the co-operation of all who are willing to work with us or through us. If you must say, 'Silver and gold have I none,' please add, 'but such as I have I give unto thee.'"

"HAST thou plenty? Then rejoice,
Rejoice and freely share.
Hast thou scanty store? E'en then
A little thou canst spare.
And hast thou only bit or crumb,
A donor yet thou mayst become."

wish to make to Him who gave Himself to us and Who asks us to give ourselves and our all to the same blessed work of proclaiming to men a knowledge of God and of His Christ which is life eternal? Assuming that the one great gift, that makes the less of any value, has already been offered, the treasurer suggests the items

above for the thank-offering that each heart, happy in the Master's service, wishes from time to time to lay upon His altar.



ALL READY FOR THE MARCH TO SCHOOL
Mary Gregory Memorial, Anadarko, Okla.

ORGANIZATION AND LEADERSHIP OF STUDY CLASSES

By Mrs. D. Elmer Wiber



WE have long since passed the day when it is necessary to present reasons "why" we should study missions. Nearly every missionary woman admits the "why," but not all have solved the problem "how."

All are more or less familiar with the ideal class of six or eight members meeting weekly. Many times, however, even such a class is not possible on account of the lack of a leader—and for other reasons. Do not make the mistake of thinking that because it cannot be conducted along someone's "cut and dried" method it is hardly worth while to attempt any sort of study class work. It is always worth while to try "the next best thing," even a new line, especially if it will help our women to become better informed, and more earnest, prayerful laborers in the Master's Kingdom.

What is the "next best thing" you must decide for yourselves, taking into consideration your peculiar conditions, and striving to come as near the ideal as possible.

If you wish to start mission study, begin by interesting several other women who are willing to do some personal work. A committee of two or three—not the leader—can be appointed to work up a class. Perhaps a description of the organization in Washington, D. C., having in charge the study class which meets every fall in the New York Avenue Presbyterian Church, may be suggestive.

There is a general committee with chairman, vice-president, two secretaries, and a treasurer, with sub-committees as follows:

Committee on the preparation of the circular, which announces the class and gives an outline of the sessions; committee on place of meetings; committee on notices for societies, bulletins, etc.; committee on arranging the room for the sessions, and a committee on music. In addition to these, several persons are asked to collect and mount pictures, arrange curios and decorations for each session, and someone has always been found who prepares and enlarges charts and mottoes,

while still another person does what blackboard work is necessary. One secretary has charge of registration and text books, while the other attends to notices, etc. There is a librarian who has charge of the reference library and literature, and a statistician who keeps a record of the sessions and programs, with the names of those taking part. As many persons as possible are given special work, for which they are held responsible. In addition to the circular announcing the class, sent two weeks prior to the first session, a registration card is also enclosed which is to be returned within a week. Those desiring the text-book in advance can so indicate on the card, and the book is sent them at once. Offerings are taken at the second and fourth sessions to defray the expenses of printing, postage, and the purchase of the reference library. While these plans were used in organizing and conducting a class this year, numbering one hundred and sixty, representing seven denominations, the same plans can be modified to suit conditions elsewhere.

Much personal work is done by the members of the committee, and so well is all this managed that the leader is entirely free to give her whole attention to the class-work proper.

HINTS TO LEADERS

Study Class leaders are born, not made. The successful leader must be more or less a teacher; that is, she must possess the power not only of making a statement clearly and concisely, but also of drawing information from others. This is a God-given talent and should be recognized as such, given its place, and developed for Christian service. However, the possession of this talent is not the only thing necessary.

The more we see of leaders and study classes, the more we are convinced that many are not doing the best of which they are capable. This appears to be due to one of two causes: either lack of preparation, or ignorance as to just how one ought to prepare. Some are following, more or less, as did the old colored preach-

er, the injunction, "Take no thought for the morrow what you shall speak, for it shall be given you in that *same hour*." This method seldom accomplishes much and is generally fatal to the welfare of the class. Others have collected a great amount of information, but have failed to give enough attention to the assorting and arranging of the material acquired. Ample preparation and system are necessary to bring about the best results. If possible, at least six weeks' study should be put on the subject before attempting to conduct a class. Too many leaders depend on other persons for "help," instead of working it out for themselves. Know your text-book so well that you can go through the entire session without so much as opening the book.

The following method of preparation is suggested as capable of bringing about desirable results:

First, read the text-book through. Second, analyze and outline each chapter, keeping in mind the logical arrangement of the material, and make no attempt to cover *all* the points. You have the right to omit or insert in order to have a well rounded outline. Third, decide on the aim of each chapter and see that your outline

works up to and emphasizes this in the closing thought. Fourth, take up the reference books, one at a time, and fit the material found to your outline. Fifth, at this point you can again sift your outline and omit all superfluous matter. Sixth, select topics for talks or papers, limiting the time of each to from three to seven minutes. Thoughtfully and carefully choose the persons who are to prepare and deliver these assignments. Try to fit the

subject to the woman. Do not give the woman who loves history a scientific subject, or a musical topic to one who does not know one note from another. The success of this part of the work depends more than you can imagine on assigning the right thing to the right woman. Seventh, furnish each one working up a special subject with an outline of the points *you* wish brought out; *take nothing for granted*. Eighth, plan the use of character sketches and impersonations with which to brighten the sessions. This is one of the most effective ways of presenting a subject. (See Helps for Study Classes, January HOME MISSION MONTHLY.) Ninth, select sensible topics for discussion and general research—not those which will antagonize or cause unnecessary argument. Tenth, be sure your Scripture lesson and prayer bear directly on the subject to be considered. Eleventh, do not



UNTOUCHED BY OPPORTUNITY—IN THE SOUTHERN MOUNTAINS

fail to *purchase* the library. To hand those taking part not only their subjects and outlines, but likewise the books from which the material necessary can be obtained, means a great deal in more ways than one. This is one of the times when it pays to butter the bread. Twelfth, use enlarged charts, mottoes and maps. Thirteenth, plan every detail carefully and the large issues will take care of themselves. Fourteenth, let your entire session work

up to the closing thought where you can gather up the threads in a few well chosen words, and weave them together so they will linger in the minds and hearts of all.

In the preparation of this year's study on the text-book, "From Darkness to Light," leaders must bear in mind its triangular aspect. The southern, the northern, and the negro writers all have their places, and the views of any one side should not be given to the exclusion of others. One seems to contradict the other constantly and great care is necessary in the assignment of topics, that the material used shall be drawn from all three sources. The music as suggested in the January number of the HOME MISSION MONTHLY adds greatly to the whole effect, and can be rendered quite acceptably with a few rehearsals.

Work done along the above lines is not apt to fail in its purpose and results. The motto, "Whatever is worth doing at all, is worth doing well" applies here as elsewhere. To do it well means "the very best."

Organization and equipment, hard and systematic study by the leaders, faithful attendance, conscientious work and constant prayer by the members of the class, should bring great results. But in all unceasingly lean for help on the Heavenly Father. See that you do your share to the best of your ability, and God will take care of the rest. It is for us, like Paul, to

plant, or Apollos, to water; but only the Lord, in His own good time and His own way, can give the increase.



A FORMER PUPIL OF OUR TUCSON INDIAN SCHOOL

This little Indian mother is a member of the Fifth Pima Church, located on the Salt River Reservation, a few miles out from Phoenix, Arizona

NEZ PERCE CHARACTERISTICS

By Mazie Crawford

WHEN I compare the Nez Perces with our own white people, after all our generations of civilization and Christian training, I think, after all, we do not have so much of which to be proud.

The Nez Perces are honest; no one would ever think of accusing them of taking a thing that did not belong to them. They are strict Sabbath keepers. If a Christian were to ride on a Sunday train, it would be a case for church discipline. Even the heathen Nez Perces keep the Sabbath. There is no profanity among them. If we hear swearing we are sure it is a white man that is doing it.

They are very reverent, much more so in God's house than we are; to them it is a

sacred place; there is never any talking or laughing in any service; not one of them would ever think of turning round to see who was coming in the door. Among the Nez Perces it is only the heathen who take the back seats in church; the Christians are always in the front.

The Nez Perce gives up much when he becomes a Christian. He must throw away his old heathen beliefs, things he has been taught to believe from childhood. He gives up his heathen dress of long hair, blanket, feathers, fur, beads and bangles. All these (unobjectionable in themselves) are signs of heathenism. He gives up tobacco; no Christian Nez Perce ever uses it; the Nez Perce thinks that does not belong to Christianity.

LAPWAI, IDAHO

A STUDY FOR THE LAST QUARTER OF THE FISCAL YEAR

Arranged By V. May White

We make known to you the grace of God which hath been given to the churches of Macedonia:

How—the abundance of their joy and deep poverty abounded unto the riches of their liberality. For according to their power—yea and beyond their power, they gave of their own accord. BESEECHING us with much entreaty in regard of this grace—but first they gave their own selves to the Lord.

As ye abound in everything—faith, utterance, knowledge, earnestness, love—see that ye abound in THIS GRACE also. For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet FOR YOUR SAKES HE BECAME POOR, that ye through His poverty might become rich. Ye were the first to make a beginning a year ago, not only to do, but also to will. But now COMPLETE THE DOING; that as there was a readiness to will, so there may be the completion also of your ability.

For I say not this that others may be eased and ye distressed; but by equality: your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want; that there may be equality: as it is written, He that gathered much had nothing over, and he that gathered little had no lack.

But this I say, He that soweth sparingly shall reap also sparingly: and he that soweth bountifully shall reap also bountifully. Let each do according as he hath purposed in his heart: not grudgingly, or of necessity, for God loveth a cheerful giver. And God is able to make ALL GRACE abound unto you; that ye having always ALL SUFFICIENCY in everything, may abound unto every good work. And He that supplieth seed to the sower and bread for food, shall SUPPLY and MULTIPLY your seed for sowing, and INCREASE the fruits of your righteousness: ye being enriched in everything unto ALL LIBERALITY, which worketh through us thanksgiving to God.

For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God: seeing that through the proving of you by this ministration they glorify God for the obedience of your confession unto the Gospel of Christ, and for the LIBERALITY OF YOUR CONTRIBUTION unto them and unto all.

EXAMPLE

Liberality
Out of poverty
Beyond their ability
Without coercion
Urgency
First, the greater gift
Personal consecration

EXHORTATION

Liberality
Giving—the climax
Constraining motive
The pledge
Fulfillment of the pledge

EFFECT

Equality
Justice

SITKA BREEZES

THE digging of ditches and other preparatory work for the new Sitka plant are tasks entered into with joy by the boys of the school. We have a fine lot of boys and in making the ditch they have worked through rain and mud, frost and snow, without complaint. They have cut brush, shoveled sand and earth, broken rock and picked frozen dirt in a manner that would make a contractor happy. Nothing pleased them half as much as the boom of the dynamite which told them that another ton of rock was ready to carry out of the ditch.

THE forbearance of the teachers through yet another winter with the old buildings is put to hard strain. One writes: "We have had a long period of wintry weather already. Old Boreas intends we shall have a life-long remembrance of these aged structures over which additional years are passing so rapidly."

MUCH happiness came to me in the shape of a letter from one of the boys who has left the school. He who in all his previous letters left a touch of sorrow because of his "stumbles

down," as he termed it, in this last letter assures me, "I guess I am up for always now."

FOR a time, this winter, the noon prayer meetings were converted into open meetings, a short song service followed by Scripture and prayer, the leader being one of the "Circle" boys. The boys did earnest personal work, and the week preceding Communion there was much prayer. Communion Sabbath saw six boys openly profess Christ. While it is true that the "Circle" boys are not entirely responsible for this forward step, yet there is joy in knowing that their prayer and their work were not in vain.

THE Christian Endeavor work is especially interesting. At our last meeting the subject was "A Picture of Heaven." The leader was a dear, sweet girl, who at one time was tortured as a witch. She is timid, yet very earnest, and her touching prayer seemed to reach the heart of every boy and girl present, and each one in their turn offered prayer or read some Bible verse bearing on the lesson. The songs chosen were appropriate and touch-

ing, and altogether it was a very interesting, helpful meeting—one in which the presence of Christ was surely felt.

IN *The Thlinget*, the paper printed by the boys of the Sitka School, there is many a bright personal touch concerning returned teachers and outgoing pupils, as well as the religious, social, and industrial life of the pupils and graduates. In a recent number is the description of a wedding of two former pupils. The school mother gave the bride away and classmates were of the wedding party. The bride wore a pretty gown of white cashmere which was entirely the work of her own hands. The young couple received the congratulations of former teachers and schoolmates and other friends and have begun their housekeeping in the cottage settlement where our graduates try to live in accordance with their teaching.

IN the same issue of *The Thlinget* is word of the sudden death by accidental drowning

of a Sitka graduate. After leaving school in May he did not remain in Sitka, but one who was very near him in his home wrote:

"You can rest assured that the good life you taught him to live he lived out here to the last. In the short time he was home he had already gained the reputation of being the model young native man of Douglas. And it was a comfort to his mother that he always remained the same affectionate child he was when he first went to school. Surely he left us with a spotless life."

"This sad accident has brought grief to all at the school who knew William Rudy. He had brighter prospects for a useful and successful life than almost any other young native in southeastern Alaska and his friends had confidence that he would make good use of his opportunities. But the All-wise Father had another plan for him and we rejoice that Rudy knew Jesus Christ as his personal Savior and was ready to meet Him."

HOME MISSION MONTHLY SITKA BUILDERS

Is Your Society Entitled to a Share?

ANY society which, during the year ending June, 1909, made a gain of ten subscribers over the list for the preceding twelve months was entitled to a place on the Honor Roll. And any society having been on the Honor Roll last year and making an increase of five subscriptions during the year ending June, 1910, is entitled to one share in the "Sitka Builders," or by gaining ten in that same length of time is entitled to two shares. Societies that were not on the Honor Roll last year must gain ten subscriptions during the year ending June, 1910, in order to earn one share in "Sitka Builders."

If you have not one of the circulars containing blank certificate to be filled out for your society, send for one and fill out the coupon-certificate in accordance with the number of subscriptions gained, and we shall be delighted to place it with the others which are coming to us daily. This co-operation on the part of secretaries of literature is a splendid encouragement, and the secretaries are to be congratulated upon their part in this effort. Leaflets explaining the purpose of the "Sitka Builders" will be sent upon application to the HOME MISSION MONTHLY, 156 Fifth Avenue, New York City.

SERVING WITH JOYOUSNESS

VERY greatly, in the past months, the thought of joyful praise has been present with me and more and more do I think our work and service would be of greater effect if we lived in this atmosphere of "joy." Surely none have such cause for rejoicing as we, and as we "joy in our salvation" we seek to bring the knowledge of it to others.

How very full the world is of "joy" and "rejoicing" and how very little we revel in its fullness.

"In God's presence is fullness of joy."

"Let all them that put their trust in Thee rejoice."

"The joy of the Lord is your strength."

"We will rejoice in Thy salvation," and David in his Psalm of Contrition pleads: "Restore unto me the joy of Thy salvation."

Isaiah says: "I will greatly rejoice in the

Lord. My soul shall be joyful in my God, for He hath clothed me with the garment of salvation, He hath covered me with the robe of righteousness"; and bursting into Millennial hope he cries: "The ransomed of the Lord shall return to Zion with songs of everlasting joy on their heads, and they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Jeremiah says: "Thy words were found and I did eat them and Thy word was with me, the joy and rejoicing of my heart."

It was "Tidings of great joy" the angels announced, and we are told to "joy in God by whom we have received the atonement" and to "rejoice in hope of the Glory of God."

It is often said that our Lord never smiled and that he was only the "Man of Sorrows," but how often He tells of His joy being fulfilled and asks that we may be partakers of His joy.

"These things have I spoken unto you that my

joy might remain in you and that your joy might be full."

Paul, too, is continually exhorting to "Rejoice in the Lord"—"Rejoice in the Lord always; and again I say unto you, Rejoice"; and then he adds: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Writing to the law-bound Galatians, in enumerating the words of the Spirit, *joy* follows *love*, and then comes *peace*—that blessed trinity!

"Perfect love, casting out fear" brings ineffable joy—and then peace unalloyed. Love—Joy—Peace—how exceedingly precious! And then those other fruits of long suffering, gentleness,

goodness and meekness are the simple outflow or overflow of the full heart.

Peter, too, has the joy note when he says: "Whom not having seen we love. In whom believing we rejoice with joy unspeakable and full of glory."

And Jude's thought is still higher, if possible, in his benediction: "Now unto him that is able to keep you from falling and to present you faultless before the presence of His Glory with *exceeding joy*, to the only wise God our Savior, glory, majesty and power, both now and forever. Amen."

May there be the full note of joy struck in your lives as the Master Himself reveals all His tender thought to you concerning His Kingdom and power.

In joyous fellowship,

EMMA J. HARBISON.

FROM THE SECRETARY'S DESK

Presbyterial officers are busy planning annual meetings. Programs need to be varied yet helpful, informing and stimulating. Above all things, do not have the program crowded. Concise, definite reports from presbyterial officers,—usually a two-minute review of the best items of the year from auxiliaries,—followed by an open conference on practical questions, (which should be carefully planned so as to yield best results,) and a speaker if possible, form a practical outline. Present the national scope of the work of the Woman's Board, emphasizing again the inseparable connection between Home Missions and patriotism, and allow time to hear concerning special fields supported by the presbyterial society. The temptation to place unusual subjects on the program is sometimes hard to resist, simply to have something new and striking; child labor, white slave traffic, equal suffrage, the rural church, are all intensely interesting, some vital to our national life, but none supported by our Woman's Board of Home Missions; it is not right to devote time for these at the expense of the proper presentation of the field work of the Woman's Board. From Alaska to Porto Rico is a wide range, affording great variety of treatment, and it is our privilege to keep auxiliaries informed of actual conditions on our fields, and the work we are doing. New school leaflets are now ready and others are in preparation, so fresh material is available. At presbyterial annual meetings the spiritual side of the work must never be forgotten. Too often the devotional service comes early in the morning, before the people have arrived. Some societies have found the better time for the devotional period at the noon hour, just before adjournment for luncheon, simply opening the meeting in the morning with song and prayer. Allow more time for prayer in all our meetings, that wisdom and strength may be sufficient for our need.

Well Wishers is a most happy and suggestive name of a group of American women in

Mayaguez, Porto Rico, who wish to be associated with the missionary society Miss Hazen recently organized in connection with the Marina Mission. This group of women corresponds to the Home Department of our missionary society, or the Scattered Helpers—women who promise to read about missions and pray for missions, and even perhaps contribute a definite amount monthly or annually for the support of the work. This last, however, is not arbitrary, for, when all our women are praying and reading about missions, funds will come and the work go forward. Attractive folders for holding leaflets have been prepared by our Literature Department, which cost but a nominal sum, and keep the publications in good shape for easy circulation. Have a Home Department in your community—a good point to emphasize at presbyterial meetings.

Treasury Reminders are all important to emphasize these days, and the pages of this magazine bear evidence to this statement. The closing of the books of the Foreign Boards, the first of March, may tempt some of the local and presbyterial treasurers to neglect promptly forwarding in March all funds in their treasury. Please forward all money, even if your books have been closed. If the presbyterial treasurers remit so that Miss White, the Board's treasurer, may receive checks by March 31st, a deficit may be avoided. This is so serious a question that all officers are talking and writing about it in the hope of arousing our constituency to an appreciation of the gravity of the situation.

California Synodical Society held an unusually interesting and well attended quarterly meeting in the First Church at Oakland. A lively debate of the question, "Which is more in need of re-inforcements in California—the Mexican or Indian field?" presented in a most graphic style the necessity for the better equipment of all the California stations. The Cali-

fornia women are anxious that their *advance* gifts this year may be applied to new buildings for the Spanish school of Los Angeles and the better equipment of the three Indian fields.

Texas and West Virginia Synodicals expected to hold important executive meetings, but reports had not come, up to the time of going to press.

Synodical officers generally are co-operating with the presbyterial officers in making the annual meeting of the presbyterial society helpful and uplifting. A number of synodical officers are planning to attend presbyterial meetings, and there is no better way of keeping in vital touch with the work than by such visits.

Organization of new societies is something to be intelligently fostered, especially at this time of the year. So many churches would be stronger and more efficient if only the women would take the initiative and start a little mis-

sionary society. Correspondence with this office is invited, and literature is furnished to help develop and stimulate this new work. Sometimes, plans for new societies are perfected at the annual meeting of the presbyterial societies. A method which has proved successful has been to invite women to attend from churches where we have no societies, that they may become acquainted with the presbyterial officers and so come in personal touch with the work.

Correction. The announcement made last month that the program for the Day of Prayer had been prepared by Miss Guernsey of the Methodist Board was a mistake. Mrs. Harlan, the secretary of the Christian Woman's Board of Missions, is the author of our excellent Day of Prayer program.

JULIA FRASER

YOUNG PEOPLE'S DEPARTMENT NOTES

Something New for Sunday School Workers: Missionary illustrations for the International lessons for April, May and June, 1910, are now ready. These illustrations are up to date and will be welcomed by Sunday school superintendents and teachers, and by pastors. Send two cents to the secretary of this Department for a sample copy of "Kingdom Comments," giving illustrations for the Home, Foreign and Sunday School Boards of our church. Young people's societies will also find them useful, but they are prepared to illustrate the Sabbath school lessons.

The Newest Organization—the Westminster Guild—is one of the "sources of supply" and the growing number of chapters an encouragement. In the older chapters the study course on Alaska closed with the beginning of 1910, and most enthusiastic reports have been received. A few notes from letters will be suggestive to leaders of this and of other organizations.

As to the expenses of the chapter: The majority have membership fees of ten cents per month. One chapter divides the total, using nine-tenths for missions and one-tenth for expenses. Most of the girls have purchased their own text-books. "Late" and "absent" dues seem popular, and one chapter collects twenty-five cents for failure to prepare an assignment for the program. Musicales, suppers, picnics, candy and cake sales, a "Kaffee Klatsche," a "Martha Washington Tea," etc., have been given to secure funds and promote the sociability of chapters.

As to the results of the Home Mission study course, we find much to stimulate, and quote from a few reports: "Increased interest in missions, in our church work, in the city, and in gifts"; "a new chapter formed"; "a wonderful interest in Alaska—a country we had never thought about"; "greater knowledge of our denominational work"; "a new vision of our country's place before the nations of the

world"; "a willingness to send of our means and our prayers, and a greater sense of our responsibility for helping to spread the Gospel"; "a clearer understanding of prayer."

A Message to Women's Societies is found in the correspondence from leaders who realize their need for preparation. Several of the secretaries have written to this effect: "Our leader attended a summer conference and we have perfectly splendid lessons." Others have expressed a desire to attend a summer school or conference in order to prepare themselves for the class next year, and plans should be made at the presbyterial meetings for securing representation at these summer gatherings. We would appeal for two delegates, one to represent the women's and young women's societies, and the other the young people.

This is also the time of year to send a note of caution from this Department as to the choice of the young people's secretary in the presbyterial societies, and a request that any change be reported to this office immediately after the annual meeting is held. More changes were made during 1909 than in any previous year, and failure to report these changes was more general. The synodical young people's secretary should be notified at once and she will report to this office, or both should be informed as soon as a change is made. Choose prayerfully and carefully this very important officer for your presbyterial society.

One Effective Method of "knowing the needs" is through a personal presentation of the work, and the Philadelphia Young People's Home Mission Branch is endeavoring to accomplish this through the appointment of a Speaker Secretary, who shall inform herself thoroughly on the study class topics (books, helps for leaders, etc.), the needs of the missionary committee, special objects, and news from the field. She is to visit all the young people's societies of the presbytery and report to the Branch after

each visit the special line in which help will be welcomed. This is an experiment which the young people of other city presbyteries will be interested in following.

The **Letter of Instructions** accompanying the report blanks to young people's secretaries gave a paragraph to the following effect: "There is no change in the date of closing the treasurer's books of our Home Mission Board, March 31st being the time set. Our young

people's work is under the Board and the Woman's Board. If, therefore, your presbyterial treasurer closes her books a month earlier than usual, young people's organizations should send direct to headquarters. For teachers' salaries, scholarships, etc., send to Miss V. M. White, and for salaries of ministers, etc., to Mr. H. C. Olin, address 156 Fifth Avenue, New York City.

M. JOSEPHINE PETRIE

AIDS FOR LEADERS

PROGRAM FOR APRIL MISSIONARY MEETINGS

Topic—The Freedmen

"And the Lord said unto Moses, Wherefore criest thou unto Me? Speak unto the children of Israel that they go forward."

To quote from the introduction to "The Upward Path": "The Negro problem is profoundly a missionary problem, and puts our Christianity to the test." This makes it obligatory upon us as Christians to look well to our responsibility in relation to this field, and see if we are sharing with this race our Gospel privileges and blessings.

"The Negro" has been the subject for interdenominational study this year, and those who have taken it up will realize that it is not a sectional but a national question. Forty-six years of groping and finding shows that they can be uplifted, that the Gospel of Jesus in its simplicity, taught by precept and example, does lead them in the Upward Path. Much has been done, much more remains to be done.

A prayerful study of this subject will give us the vision of these millions hungering for the Bread of Life, and move us to compassion for them.

Opening Hymn—"I gave My life for thee, what hast thou done for Me?"

Prayer—That God will help us to put away all prejudice, malice, indifference, and make us willing to come to the rescue of these weaker ones.

Scripture passages, to be given to different persons to be read: Luke 13: 18-21, Luke 15: 3-8, Luke 12: 42, 43.

Two or three short prayers, asking that the Holy Spirit may lead us in the ways of Christ; that we may be made willing to see, as in a vision, the harvest fields, as He saw them; that we may have enlarged views of His work, and grow into more loving, earnest service.

Topics for consideration and study—

- 1 The work of our church
- 2 Unsupplied needs
- 3 Marks of advance

Study that you may know what your own church is doing, and what demands are made upon it, and what results can be shown. The *unsupplied demands or needs* press upon our Board heavily, and without more money these must be denied.

Prayer—That our church may awake fully to its opportunities and use them now.

Closing Hymn—Second and third verses of "The Ninety and Nine."

Miss Helm says: "Thank God this story is one of progress, though the upward way is darkened by many shadows and discouragements. It is a weary road by which this great dusky host, with faltering step, is struggling towards the light."

References. Our study book, "The American Negro," and many leaflets bearing upon the topics of this program, and directly upon our Presbyterian work, can be had at 513 Bessemer Building, Pittsburg. The HOME MISSION MONTHLY for April and the *Assembly Herald* each month supply much interesting information, and the Annual Report of the Freedmen's Board gives a knowledge of the work accomplished each year.

Will every leader be prepared to emphasize this work as part of the mission of every Christian? Also to speak of the leaflets which can be had for the asking, and those which are on sale? "The American Negro" costs 25 cents.

SUSAN L. STORER,
Secretary Freedmen's Department.

CLOSING OF THE TREASURER'S BOOKS

BOTH OF THE BOARD OF HOME MISSIONS AND THE WOMAN'S
BOARD OF HOME MISSIONS

THE attention of the treasurers of all Woman's Societies and also of pastors and treasurers of Benevolent Funds is called to the action of the Executive Commission of the General Assembly, by which it is directed that the books of all the Boards shall close promptly on the 31st day of March.

In order that credit may be given in the

accounts of the present fiscal year for contributions of churches and societies to Home Missions, it is absolutely necessary that they shall be in the hands of the treasurers of the respective Boards on or before March 31st.

The books will not, as heretofore, stand open for belated contributions subsequent to March 31st.

LARGELY SUCCESSFUL, THOUGH A SMALL SOCIETY

Some of the plans and methods which have been successfully used in our society might be found helpful. We supplied ourselves with a catalogue of the Board's publications; from that selected Hints and Helps, Parliamentary Rules, The Contingent Fund, Literature Secretary at Work, What One Secretary of Literature Did, and a sample of all the free literature. Many of the free leaflets are very important, and when our contingent fund will not permit purchasing any on the topic for the month, we send for enough of one kind to distribute at our meeting. The above supplies proved interesting, inspiring and instructive.

Our meetings are held in different homes. This is more sociable and brings the meetings into different parts of the community, thus reaching more people. We invite in person, or by note, ALL WHO NEED SUCH ATTENTION, and mothers feel free to bring small children RATHER THAN TO STAY AWAY from the meeting.

There are no stated dues. A monthly contribution, small or large, and the signing of the constitution constitute membership. A package of twelve envelopes—obtained free of the Board, except postage—is given to each member at the beginning of the society year.

In preparing the program careful attention is given to details, and also in regard to every line of the work. The society is small and hindrances many, but every member feels an individual responsibility and prepares the part assigned her. Roll call is a feature of the meeting. Each, in turn, responds to her name by giving a text, quotation, mission field news, or any item of special interest.

After the business, the devotional exercises, and the subject for the day are finished, THERE IS A FIVE MINUTES' INTERMISSION for restful change. At this time the treasurer collects the envelopes, the contingent offering of one cent or more, and the secretary of literature distributes the leaflets.

Each year the society gives a "birthday party" at the home of a member. Written invitations are sent to the women members of the church and congregation, also to outsiders; a small silk bag is enclosed to hold as many

pennies as the receiver is years old. From two UNTIL FIVE we enjoy a social time, and a short informal program. Refreshments are served.

A praise meeting is held in October, on Sabbath evening, in the church. We occasionally have a speaker from outside, but more often have to rely upon home talent. We make it a point to have MUCH MUSIC on this occasion. The invitations printed by the Home Board are sent to both men and women, also an envelope for their offering. The money contributed on these two occasions is used to meet our assessments (or appropriations) from the Board, using the surplus, if any, for "special" work.

One Christmas we sent SIMPLE GIFTS to twenty different teachers scattered over our eight Home Mission fields. The names were selected from the Prayer Calendar, thus interesting ourselves in their work. For three years we sent a "Wonder Package" to a field in Utah. The package contained fifty-two simple articles, each wrapped separately, to be opened on a specified day and hour each week. The Board sent us the name of the teacher "in the loneliest field in Utah." Results very interesting.

A missionary tea, with voluntary offering, is sometimes given to replenish the contingent fund.

I would say, BEGIN ON TIME, CLOSE ON TIME; send money to presbyterial treasurer ON DATE SPECIFIED by her; PRESENT EVERY COMMUNICATION AT FIRST opportunity, and ANSWER AT ONCE when an answer is necessary; MEET the Board's APPORTIONMENTS; MAKE MUCH OF the DEVOTIONAL PART of each meeting. Every member, as well as the officers of a society, should be always ALERT TO GATHER SUGGESTIONS from every possible source, and ADAPT them to the use of the society.

Last Christmas a box was sent to a school among the mountaineers. Two Sunday school classes dressed dolls, three classes made colored cambric picture scrap books, two classes made candy bags. These articles, with miscellaneous gifts from adults, filled a box with simple and suitable articles that were appreciated.

MINNESOTA

A Telephone Reminder. "The day before the next meeting will you please 'phone to not less than six ladies in the church inviting them to the meeting?" The foregoing, typewritten on a little slip of stout paper, two by five inches, with a small puncture in one end through which a bit of narrow white ribbon is tied, so that the "Reminder" may be hung on the telephone and not forgotten when the time comes for the request to be complied with, was sent to a correspondent with the accompanying letter, which further makes clear its intent. The idea comes from Boulder, Colorado.

Dear Mrs. R.—At the next missionary meeting I very much desire that the attendance shall increase, and therefore I ask your assistance.

Will you be so good as to suspend the enclosed "reminder" on your 'phone till the time of using?

Allow me to suggest that in the work of selecting, you choose those who do not attend regularly.

For the following meeting I intend to follow the same plan, but ask others to do the work.

Hoping and praying that the meeting may be a very helpful one, I am,

Yours very truly,

A Calendar. An attractive and comprehensive calendar is issued by the Woman's Home and Foreign Missionary Society of the Prospect St. Presbyterian Church of Trenton, N. J. It is a card six by eleven inches with a ribbon at the top that it may find a place upon the

home wall of each member. The front of the card bears the calendar of meetings, a double column—Home and Foreign. Consecutive study is indicated in the subjects, three months of the Home topics being: "Why mission work is needed in Alaska," "What Presbyterians are doing in Alaska," "Other missions in Alaska"; and four months being: "The challenge of Immigration," "Mission work for Immigrants in mines and mills," "What we are doing for Immigrants in Trenton," and "Work among the Immigrants in the large cities." In the absence of a July meeting is the quotation, "More things are wrought by prayer than this world dreams of." There are also three union meetings of the Home and Foreign societies,—one, "Japan and the Japanese in America," the second a tea, and the third, annual meeting and election of officers.

On the reverse side of the card are listed the objects of giving and amounts pledged to each, and below this the list of officers, both Home and Foreign, in full.

Increasing Membership. It may be of general interest to know how one Woman's Missionary Society adds to its membership.

When women are received into church membership or take sittings in the church, by a definite arrangement their names are sent to the president of the society, who, although subject to many family and social demands, at once writes a personal letter to the new-comers, inviting them to become members of the missionary society and attend its meetings.

When the invitation is accepted, as is usually the case, on their first appearance at one of the meetings the president receives them most cordially, presents them to the officers and other members and makes them feel that their presence is a valuable acquisition to the society.

NEW YORK CITY

A Bit of Kansas History. The Twenty-fifth Anniversary exercises for Kansas Synodical Society were held in one of the Home Mission presbyteries out in "the short grass country," but were marked by the largest attendance any meeting has gathered.

The historical sketch carried us back to the days when synod appointed a committee of three women "to stimulate a greater interest in Home Missions." After four years of their work, with Presbyterian sub-committees, they were able to perfect the organization of a synodical society, with ninety auxiliaries, and offerings of two-hundred and eight dollars for the first year. None of those early workers are left with us. From year to year new helpers came forward, but Mrs. Cleland, of the first committee, was an untiring leader, till she was called home three years ago.

Not many years after the society was organized, two ministers came over from synod to gravely debate the question, "Is there danger of the Woman's Missionary Societies growing to independencies?" With Mrs. Cleland and Mrs. Hume, (of Oklahoma) to uphold the negative, no one can question which side had the better of the argument.

The faithful devotion of many of the officers of past years called for special mention. Mrs.

Hoag has been in the work since 1886, and for fifteen years has been synodical president. It was in recognition of this service that the synodical officers presented her with thirty five silver dollars to be a part of the silver anniversary thank-offering, but known as the Hoag Fund. A special offering of nine-hundred and seven dollars, divided between Sitka and Japan, was one measure of the gratitude of Kansas for the synodical society and its faithful workers.

From Hampton to Sitka. A recent letter from a teacher at Hampton Institute gives a delightful note of good fellowship and co-operation. It runs thus: I was interested this summer in reading in the HOME MISSION MONTHLY the appeals for the Sitka School. I thought it would be a good object for the missionary money of three months in our Sunday school, and suggested it at the first meeting of our Sunday school teachers. We have now decided to give the second quarter's collection. It will not be any large sum, possibly forty dollars, perhaps less and perhaps more. We should like the money to go directly and entirely to the Sitka School as a gift from Hampton Institute to be used as the Sitka School desires.

There are several reasons why the object seems appropriate for our students. In the first place, it is work among the Indians, and we like to have one of our objects Indian work. Then, it is industrial work and at Hampton we make so much of industrial training. In the third place, it is a school which encourages its students to work for their people as ours does.

GRACE L. MORRISON.

Northfield Summer Conference. The usual Home Mission Summer Conference will be held at Northfield, Massachusetts, July 14-20, inclusive. This interdenominational conference is under the auspices of eight denominational boards and is a time of great helpfulness to those women who attend.

Not only is the study book of the coming year presented, but methods of presenting Home Missions in general and in urging forward the work are given by trained leaders. Addresses by missionaries from the field and Board workers sound the inspirational note, and the general thought of denominational comity is ever kept before the members of the conference.

It is hoped that many Presbyterian women will plan to include the Northfield trip in the summer outing. All details may be secured from the denominational headquarters—156 Fifth Avenue, New York, N. Y.

A Few Useful Aids. The *Prayer Calendar for 1910* is going remarkably well; sales promise to exceed the goodly numbers of last year's issue. The value of its use cannot be estimated in words. Ten cents will procure a copy.

Most essential to the spiritual life of a Woman's Home Missionary Society is the holding of a day of prayer and we trust no organization will miss the opportunity to use the program, "A Call to Prayer," sold at fifty cents per hun-

HOME MISSION MONTHLY

VOL. XXIV

APRIL, 1910

No. 6

EDITORIAL NOTES



IN 1884 the Freedmen's Department of the Woman's Board was organized, with Mrs. Richard H. Allen as secretary. Mrs. Allen was the wife of the then secretary of the Freedmen's Board. From the outset Mrs. C. E. Coulter was associated with Mrs. Allen as assistant secretary, and together they began the pioneer work of building up a worthy organization. Mrs. Allen was a most winsome woman, in the happy prime of her life. Mrs. Coulter, who was the aunt of Mrs. Allen, had been a missionary in China; she was already long past middle life, but possessed a calmness of spirit and a freshness of sympathy that especially qualified her for the place of supporter and adviser. But within a few months the younger of these two pioneers in the new organization was suddenly called from earth and upon the remaining one fell the full duty of shaping its future usefulness. Mrs. Coulter did not shrink from the heavy burdens that were inseparable from the task. Her early training as one of a large family of children, whose father was pastor of the little church and founder of the college at Hanover, Indiana, seemed to have developed in her a spirit that gave courage for large measures made necessary in establishing the work she had in charge, and at the same time gave her broad tolerance for those whose point of view might differ from hers. Mrs. Coulter's administration was so gentle that sometimes one did not at first grasp its strength—a characteristic that was really an important factor in its success. In the article, "Pioneers," which appears this month, one who was associated with Mrs. Coulter during those five years when she stood at the helm, points out some of her personal traits that help to an understanding of how so quiet a woman could so well guide a formative work.

THE Woman's Board of Home Missions gladly transmits all funds, sent through its treasury by individuals or auxiliary societies, designated for work among the colored people, to the Freedmen's Board in Pittsburgh. As the Woman's Board is charged with no part of the administrative work for the Freedmen,—all such details belong to the Freedmen's Board,—any who desire particular information should address the secretary of the Freedmen's Department, Mrs. Susan L. Storer, 513 Bessemer Building, Pittsburgh, Pa.

✠

IN every school under the Presbyterian Board for Freedmen, from those giving the most elementary instruction to the highest, Christian training and Christian living are emphasized, and the outgrowth of this is real character building. Trained workers from the schools are sought after as public school teachers and as teachers in other denominations—for the pupils do not all become Presbyterians when they leave school, but where they do go they show their Christian training. The colored Presbyterian churches grow slowly, because they emphasize consistent Christian living. Many of the ministers say that they could have three or four times as many members if they would admit those who desire to be received and yet live lives of sin.

✠

ONE sometimes wonders if the great Presbyterian Church fully recognizes the work that the quiet, persistent preaching and teaching of the Gospel, under the fostering care of the Board for Freedmen, has done to mould the lives of the negroes of the South. Under such tutelage the negro has learned patience, tolerance, and that bearing and forbearing which is a mighty balance wheel in the great struggle and unrest and embittered lives of these multitudes.

A FACTORY building, in North Carolina, designed by a colored architect, the work of its erection done by negroes, is to be occupied for the manufacture of hosiery on a large scale. The entire undertaking is capitalized by negroes and the workmen employed in its operation are all colored people. This is an example of race progress and self-help that is distinctly notable.

§

THE increase of crime in our land is a theme to stir the deepest sensibilities of those who look to America as the hope of the nations. A writer in *The World To-Day* gives figures which have a significance demanding closest attention. We quote: "Every hour of the twenty-four, whether the nation is asleep or awake, our crime costs us over \$100,000." "We pause aghast before the \$964,000,000 of our national debt. If American crime could be eliminated for eight months, the saving to the country would liquidate this obligation in full." Saving the youth by Christian training has a many-sided result even from a financial point of gain. Another illustration of what importance is the aim of our Woman's Board of Home Missions.

§

THE debt of the Woman's Board of Home Missions has been constantly growing less, but there remain nearly nine thousand dollars to be raised before it will be entirely cancelled. Remember that the treasurer's books of the Woman's Board close positively on the 31st of March—but *they are open until then*. Do not let a dollar lie over in any local treasury. Every dime will be needed to meet the bills of the year, in view of the increased cost of living.

§

OUR Tucson Indian Training School has been making a record for itself during the present school year that is most inspiring. Notwithstanding the burden of heavy curtailment, due to the debt with which the Woman's Board closed last year, the superintendent has so handled affairs, both in careful management of expenses and in best returns from produce convertible into money, that most satisfactory results appear. As to the returns that come to those who are working for the pupils' uplift—returns for the watchfulness, the care, the daily striving to help—is there

a satisfaction in this work as well? Perhaps one may guess the answer from a sentence in a letter, in which the superintendent, referring to an offer just made to him of a more lucrative position, says: "As I looked into the faces of my Indian boys it did not take me very long to decide."

§

How long is the opportunity open to secure "Sitka Builders" shares by increasing subscribers for the HOME MISSION MONTHLY? Up to the time of the Annual Meeting? Yes, until June, even. Some are still sending in increased lists over last year that a share may be obtained—ten additional subscribers entitles to one share. We have listed many societies already—but there should be many more. The spring is a good time to get new names.

§

ALASKA seems more and more worth while from an industrial standpoint. A bill pending in Congress provides for setting aside fifteen thousand acres of coal land in perpetuity as a National Coal Reserve, and provides for a Board which shall select and survey the sites chosen for this purpose. Private parties are also pressing upon Government attention their proposals for the right to mine great amounts of coal, paying a certain royalty to the Government for each ton mined. All this is significant of Alaska's future.

§

THE attendance on the "Third Tuesday" meeting of the Woman's Board at "156" is increasing in a way that shows how helpful these gatherings are found. The meeting is an open, popular gathering for the presentation of the various fields that come up in regular order month by month. A good place to get ammunition for local meetings.

§

At the Third Tuesday meeting in February, Miss White, the acting treasurer, set forth the practical side of that department, and said that if one did not see that figures have also another side it is because of a failure to perceive what the figures mean. She spoke of the recent receipt of two little yellow bags, such as were sent out last fall for the Sunday school collection, one of which held two rusty coppers, the other but one. What did they mean?

This: back in the Southern mountains, in a mission school, the little bags had been collected on a stormy Sunday. Two children, who lived far away on the mountain, could not cross the swollen streams to bring their offering that day, and thus one week later appeared the two bags, too late to be included with the other contributions, but the earnest desire of the children that they should be forwarded had been gratified. Rusty little pennies, coming from those who seldom know what it is to see a penny, much less possess it. Unwritten stories there often are, of pathos and sacrifice in many a gift to the treasury. Such money is not just hard dollars and cents. The officers of the Board recognize that the funds which pass through their hands are sacred, and their distribution is planned carefully, conscientiously and prayerfully.

✠

No one need doubt that there is stuff of the right sort in this boy of the Southern mountains: Father unknown; abandoned by his mother; homeless and friendless; working hard early and late in a little mountain hotel with no recreations whatever; attending school when he can; so eager to keep up with his class—which he is doing—that he slips away nights and recites privately to his teacher the lessons he has been compelled to miss; will not accept free tuition, but insists on working to pay for it, at such times as he can be spared from the hotel; refined, courteous, ambitious, good; no bad habits; is studying with the aim of being a Presbyterian minister. No wonder that the message concludes: "It is of such material that Kentucky has produced its Abraham Lincoln, Henry Clay and Judge Harlan of the Supreme Court."

✠

MISS CHASE finds that there is a large demand for her services as a reconciler of the differences which arise among the Indians of her charge at Hoopa, California. "More and more they accept my decision as final. I am glad to have the disputants come to me rather than to make public their quarrels. Just now an old Indian mother has told her son to leave her house because of his wife. The old father pleads and we hope for a reconciliation soon. I have talked separately to both sides and can see that they are ready for a return to friendship, but a certain formality must be

observed before it would be respectable to make friends—the injured party must be paid a sum of money. Frequently money passes both ways, but it *must* pass, even though neither one is richer at the end. I assured old Mary that the white man paid in words; we say we are sorry and shake hands, and that is all; the debt is paid."

✠

SCARLET fever has been one of the prevailing diseases in some of the New Mexican fields—fortunately, this year, in a light form. When one dies the house is filled with people singing and praying, crowded into the same room with the deceased. "They will risk their lives and the lives of their children in order to show their sympathy for their friends," says Miss English. "There have been many calls for medicine and for us to see the sick. It takes much time and strength, but He said, 'I was sick and ye visited me.'"

✠

WHILE all are busy getting ready for the new buildings at the Sitka Training School, spiritual upbuilding is not neglected: eight pupils were received into the church in January.

✠

GOODLY fruit from goodly instruction is being gathered at Wasatch Academy, Mt. Pleasant, Utah, where pupils, born in Mormonism, are turning resolutely to the Christian faith.

✠

SIXTY pupils daily in attendance, fifty more refused for lack of room and because there is no assistant teacher—such is the message from Miss Fish, Embudo. Evidently the children of that New Mexican village have no idea of growing up in ignorance if the mission school can take them. Next year a better building and another teacher—and room for those who have this year been turned away, let us hope.

✠

It has been a time of "drawing the net" at a number of our mission school stations in New Mexico. Special services were largely attended at Embudo, with hopeful results. Chimayo and Truches have felt the wave of blessing, and Chamisal rejoices in the winning of thirty-one to an avowal of the Christian faith. The Mary E. James School, Sante Fe, is also gathering fruitage. The superintendent writes: "Last even-

ing I was surprised to see the grandmother of one of our boys—she had driven forty-four miles—who came to receive baptism and to unite with the church. Many years ago she had heard a Protestant sermon. With her grandson in the Mary E. James School, now was the time to act; she was examined this afternoon by the session of the Spanish church, and with five of our boys will be received Sunday.

❧

Two more names starred of those early identified with the work of the Woman's Board: Mrs. D. M. Miller, for two years—from 1882 to 1884—secretary of the Board; and Mrs. A. E. Blackburn, for nine years a worker in Utah and later in the Southern mountains. Both were consecrated servants of the Master, and each held the work of missions of foremost interest—an interest sustained throughout a long life.

❧

THE late Mrs. Mary McBeth Crawford of East Liverpool, Ohio, was a sister of Miss Kate McBeth and the mother of Miss Mazie Crawford, who are so splendidly carrying on the work of Christianizing the Nez Perce Indians. Much sympathy is extended in this bereavement that has come to them. Mrs. Crawford was true to the

McBeth name, showing all through her life a vigorous blending of faith and works, which had their source in that early Scotch home where the Bible was the basis of family training.

❧

MISS MARGARET CORT, for a long time a mission teacher in Utah and in later years a Bible Reader in the mountains of Kentucky, recently passed away in a hospital in Pittsburgh. Many friends, especially among our Ohio constituency, will recall Miss Cort's devotion to her work, her bravery and her indefatigable labors in her isolated station—labors which were doubtless continued, as it would now appear, after the physical powers were unable to meet the strain. Miss Haddessa McCay, who was for a time with Miss Cort at Cortland, Kentucky, writes that never was she associated with any one who spared herself less in her eagerness to help the people in her field of labor—"exploring all the country round about, walking hundreds of miles up the hollows and along the mountain streams, seeking out the people in their cabin homes, reading God's Word and praying with them, gathering them into the Sunday schools and ministering to the sick and burying the dead."

REPRESENTATIVE TYPES OF LEADERS

PEN PICTURES

By Roberta C. Barr

THESE are men and women to be found in every sphere of the world's activity, who by their strength of character, or intellectual powers, or devotion to duty have made themselves felt, and whose influence, like the ripple from the pebble on the placid lake, goes on ever-widening in its power. This is especially apparent as we watch the work opening up and developing on our mission field.

The name of Carey is linked for all time with mission work in India; Morrison with China; Sheldon Jackson with Alaska; Melinda Rankin with Mexico; Sue McBeth with the Indians.

Though less than half a century old, our work among the Freedmen has missionaries—men and women of their own race—who are blazing the way through ignorance and prejudice in many localities, and

winning for themselves and their work a large place in the developing life of their nation, as well as the good will and respect of their more fortunate white neighbors. These our church would delight to honor, if their lives of self-sacrifice and consecration were known. Some labor in prominent places but many more are doing a quiet though an equally successful work. Those spoken of in this sketch are a few of our colored workers who are representative of as many types of work. Some, perhaps, are familiar with that quiet, modest but strong personality, Dr. McCrorey, who stands at the head of our Presbyterian stronghold, Biddle University. He is recognized as one of the prominent leaders and educators of his race.

Dr. McCrorey gives us this interesting glimpse into his early life:



MISS LUCY LANEY

byterians, and these she taught us.

"The family library consisted of the blue-back speller, an almanac and a Bible. The Bible, of course, could only be looked at and revered as the mysterious book of God.

"I attended school about one month a year from the age of ten to sixteen.

"The first money I ever possessed was fifty cents which I spent for an arithmetic, and studied during the next six years, mostly at night, after a hard day's work, without a teacher, with a poor light and scarcely elbow room, for there were twelve of us around one fireside, father, mother and ten children."

Dr. McCrorey entered the Preparatory Department at Biddle when twenty-three years of age. A friend, in speaking of him, summed up this chapter of his life in one sentence: "He has gone through Biddle twice from the bottom up, once as a student and then as a teacher."

With this varied experience in every department of the school's activity it is not strange that, when the presidency was

"My stepfather was entirely illiterate; my mother could neither read nor write, but could spell as far as 'baker' in Webster's blue-back speller. She had been taught the child's catechism and a few hymns, by her owners, who were Pres-

left vacant by the death of Dr. Sanders in 1907, the Board should elect Dr. McCrorey president. Tall and erect in appearance, straight as a die in character, active and alert, full of present-day work and future plans, we may pin our faith to him and rest assured that if properly supported, this school is bound to grow more and more in its efficiency, not only as a college and theological training school, but as an industrial center as well.

Lucy Laney of Haines Normal and Industrial Institute, Augusta, Georgia, needs no introduction North or South. Too many large audiences have been stirred by

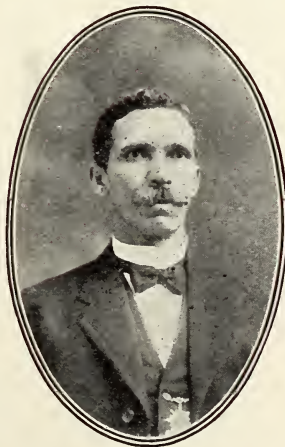
her eloquent pleas for her own race, and too many young lives are being trained by her from ignorance and indolence to lives of Christian usefulness, for her to be forgotten. It would be hard to find a teacher superior to Miss Jackson, who has been for so many years associated with Miss Laney as assistant principal at Haines; of a retiring disposition, but strong, cultured and consecrated, who can measure her influence on the hundreds of youths she is helping to train?

From the kinder-



MISS MARY JACKSON

garten where fifty little tots with clean dresses and faces are taught "first things," on up through the eight grades to the Normal Department under Miss Jackson, this, our largest Freedmen school,



DR. H. L. MCCROREY



HAINES NORMAL AND INDUSTRIAL INSTITUTE, AUGUSTA, GA.
 Marshall Hall
 Industrial building, elementary school building and boys' dormitory in rear

shows the unusual executive ability of its first and only principal, Miss Laney, who well deserves the honor of being classed as one of the leaders of her race.

Another type of school, of which we have a number second to none in importance, is the school which is the outgrowth of the day or parochial school, having day and boarding department, and industrial courses. The one which bears the name of the late secretary of the Freedmen's Department of the Woman's Board, Boggs Academy of Keysville, Georgia, owes its birth, growth and success to Rev. John Phelps and his wife. Mr. Phelps, the oldest of ten children, grew up in the proverbial negro cabin. He was always of an active religious temperament, and at twenty was urged to enter the ministry, which he refused to do because of his meagre education. The door of opportunity seemed to open when a few years later he married Miss Rice, a graduate of Scotia and a teacher in Paine College, Macon, Georgia. Cobbling shoes by day, and studying by night under his wife's direction, this ambitious man finished his preparatory course in two years, and at the age of thirty-two entered Biddle University where he remained five years, taking a college and theologi-

cal course. This chapter of his life is suggestive of what latent power when developed can accomplish. He was allowed to supply two weak churches during his theological course. One familiar with this work says: "Under Mr. Phelps the membership of both churches was increased; both raised money and built or repaired their churches, and both are to-day self-supporting."

With Mr. Phelps, the missionary spirit was always the strongest motive power. Therefore, after a short pastorate in Augusta, he and his wife determined to cast their lot in the thickly populated but most ignorant community near Keysville, Georgia, where there was neither church nor school. In less than five years they have established a church and a strong, growing school, and won the entire confidence and esteem of the white citizens, who render not only moral support but material aid. In writing to the Board, one of the citizens says of Mr. Phelps: "His methods and practice are new to his race in Burke County. He teaches, preaches and practices economy, energy, honesty and morality. Mr. and Mrs. Phelps are 'attempting great things' for their race, and we may 'expect great things' from this school,"

"The light that shines farthest, shines brightest at home" applies most truthfully to the quiet life and work of Mrs. A. A. Jones, as the mother of ten children, as the constant help of her husband, who is pastor of several churches, and as the teacher of a day school, and sometimes a night school in order that the parents can learn to read and write. This "light" has shined so brightly at home, that the pastor and the elder of a prominent white church called to give their encouragement as they told how much the community was being improved through this church and school. Through the students who have been prepared in this country school, and have entered our higher educational institutions for the colored youth, Brainerd, Biddle or Scotia, and through her ten children, six of whom have graduated from some one of these schools, this "light" is shining afar as well.

Mrs. Jones inherited her desire to know and willingness to work from a godly mother whose motto was, "Anything that is worth doing at all is worth doing well." They were both valuable slaves and were most kindly treated by their owners, but they appreciated their freedom when it was granted. A little education was a great possession in those days. "A great many came to get me to write letters or to read those that they had received," Mrs. Jones says, "and I used to grow tired of writing so much, but my mother always told me, 'If you have any gift that others have not, it was given you to be used for others and not for yourself.'"

Every chapter of her simply written life is full of interest and inspiration. With cheerful heroism we see her going with her husband and four children in severe weather to a new charge, and a new home—a one-roomed cabin, eighteen feet square, with a chimney made of sticks and clay, two doors opposite each other, no windows but cracks large enough to admit light, holes in the roof which were made only worse by patching. "But," she says, "I tried to be brave for the sake of my husband and the people." Within a month

she opened school in a building which was but little better.

Can we catch her spirit of self-sacrifice through the years as she toils for her ten children, "that they may be sent out into the world, God-fearing men and women," and for her pupils, as she inspires them to better things, sometimes helping them from her slender salary? Or her zeal as we see her driving with her husband to his churches, visiting the people, organizing missionary societies, and entering into his efforts to uplift those around them?



BABY OF A HAINES SCHOOL
GRADUATE

Mr. and Mrs. Jones are still living at McConnellsville, S. C., and are busy preaching and teaching. "We are doing the best we can this year, but long to do more and achieve better results," is a recent characteristic message.

All honor to these and many others equally zealous and faithful, who have built up schools and churches. They are indeed men and women of faith, "subduing kingdoms and working righteousness."





HAINES SCHOOL GRADUATING CLASS, 1909
(Two boys and one girl absent when group was photographed)

"WHAT SHALL I DO?" "THIS WILL I DO"

Luke 12:17

By Rev. S. J. Fisher

THIS is the question which Jesus puts in the mouth of the man who was greatly prospered and blessed. We call it the Parable of the "Rich Fool." But God did not call him a fool because he *asked* the question, but because he *answered* it foolishly.

It is a wise question: it is a pressing question. It is only when we answer it as did this man, imagining that the best use of God's blessing is to eat, drink and be merry, that we are foolish and condemned.

Every one who enjoys God's favor and is prospered in any degree should ask, "What shall I do? What is the use I should make of what God has given me?"

Among the wise and right things to do let me suggest one line of usefulness, one path to lasting blessing. There are nearly four million of negroes in the South, unable to read or write, and there are more than these who have no true knowledge of God or Christ or His Gospel. Hundreds of thousands of boys and girls are growing up with an utter ignorance of true Christianity, and without any proper training to make them pure youths, useful citizens, wise fathers and mothers. The Presby-

terian Board of Missions for Freedmen is trying to reach the children, to educate the youth in at least the rudiments of knowledge, to establish and develop churches and create Christian homes. Here is a great and inviting opportunity for helping God's kingdom to come.

Would it not be right and proper for every reader of this article to say: "This will I do—I will give, as God has blessed me, to help some child to true religious knowledge. I will do what I can to support and increase these schools where boys and girls are being trained for time and eternity"?

Are there not others who can and should say: "This will I do—since God has blessed me; I will support a teacher in one of those Christian seminaries where young women and young men are taught purity, industry, and a desire to be of use and blessing to others"? (From \$140 to \$280 supports a teacher in these boarding schools.)

Are there not some who will say: "This will I do—I have more than enough for the proper support of my family. I will support a minister among this people who so sorely need wise and intelligent guidance to make them sober, industrious, honest,

and pure."? (\$250 to \$350 is a minister's salary.)

Are there not some who can and will say: "This will I do—I will enlarge one of these schools, I will add a needed building, I will increase the power of these schools to save many more of this race at the formative and perilous period of life"?

Are there not some who, not yet able to give much from the prosperity God has bestowed, can say: "This will I do—I will make a bequest to this Board which has the confidence of the church, which has such a thorough knowledge of the true needs of this people, which appreciates its responsibility; I will leave to them so much of my property as seems right, for I am sure that they not only seek the industrial prosperity of this needy race, but believe that neither education nor a mechanical training

is a blessing without the earnest teaching of the Bible"?

In a certain church there is a large and very beautiful organ erected as a memorial of the wife of one who worshipped there with her, for many years. Every Sabbath those sweet sounds rise to her memory, those golden pipes sound with the melody of her life and faith and assist many, who never saw her, in their praise and worship of God. So may you create, in one of those negro hearts, an instrument of praise and heavenly song, a soul so transformed that under the touch and guidance of the Holy Spirit it shall bless uncounted hearts with the music of love, of faith and service, and shall be filling the world with melody when you have passed to the richer, more radiant, and praiseful worship above.

"RAISE UP FRIENDS FOR US"

By Carrie M. Judson

EXPECTING a speaker from out of town and not knowing the train on which she would arrive, with a friend I was one day at the station. The train pulled in and the porters carried down the steps a helpless burden—a colored woman between sixty and seventy years of age. She was borne into the waiting room, followed by a man of fine physique, fine features, bushy, white, straight hair, but black skin. Something impelled my friend and myself to follow them and make inquiries. We discovered that they were residents of a distant part of the county on a ranch far from the railroad. The husband was bringing his wife, the partner of the joys and sorrows of nearly fifty years, to the State Hospital for the Insane. A stroke of paralysis had rendered her helpless and this had been followed by gradual failing of mental powers. Her husband, compelled to be out upon his little ranch, could not take care of her as she needed.

After a brief interview, we left them, but on reaching the house, something led me to return to the depot. They were still there and with them a kind hearted engineer who also had been attracted to them. As the examination could not be held until the next morning, it was proposed by the officer about to take charge of them, that

they be placed in the county jail for the night. Being evidently good, respectable people, although poor, that seemed a needless discomfort and humiliation; and at the request of the engineer and myself, they were taken to a hotel. The next morning my husband, pastor of the Presbyterian church, and I went with them to the court house to meet the county attorney and the other county officials, the examining physician and the jury impanelled in the case.

The bearing of the husband was wonderfully candid and strong—that of a perfect gentleman. His answers were in the best English and clear and convincing, as he told the story of what had come to the two ex-slaves of mingled white and negro blood, "since freedom," to quote the pathetic expression as it dropped from his lips.

They were both strongly religious and had left the privileges of Berea, Kentucky, about ten years before, to follow the fortunes of their two sons in wild Wyoming.

The man in his simple piety was a veritable "Uncle Tom," though the mingling of aristocratic white blood was plainly to be seen in his whole make-up.

After the parting at the "home on the hill," he returned, at our invitation, to our house. There more of his story was

told in the same interesting way: sold from his mother at seven years of age, seeing her but twice afterwards; since coming to the sparsely settled ranching country, only two sermons heard in ten years; the missing of the prayer-meeting and converse with those who knew God; the Master's name hardly heard at all except in pfofane oaths; his sorrow over the wandering of his own children from the path of right. Before he and his wife had started on this last journey together, he had prayed that they might be guided and kept and find friends along the way, and his simple faith that it had all been answered and that all things had worked together for good was beautiful to witness.

It was all better than many sermons on trust and sincerity, and when the thirty-seventh Psalm was read,—“I have never seen the righteous forsaken” * * * “The steps of a good man are ordered by the

Lord,”—and when we knelt in heartfelt prayer together, mingling our tears and petitions, the old man praying—“Lord, thou knowest I asked Thee, before we started, to raise up friends for us on the way and care for us and keep us, and now I see Thou hast done it”—heaven seemed very near and ourselves the ones blessed by an angel's visit.

God seemed to have led through the misleading letter that took us to the station and in my strangely impelled return. He who marks the sparrow's fall was providing an answer to the simple faith of one of His little ones. And so the true, plain little sketch of what happened is passed on in the hope that it may help others to have confidence in prayer, in God's guidance now in the complexities of modern life, and to a readiness to be led even in strange pathways and on unaccountable impulses that may prove to have been from God.

PIONEER WORKERS FOR FREEDMEN

TWO women, who may well be named as pioneers in organized work of Presbyterian women for the Freedmen, have been called, within the past few months, to their heavenly reward. These two women differed widely in circumstance, and in form of service; yet they were alike in devotion and in a certain wide patience so indispensable when one is laboring with a child race, and from first to last they were devoted friends. These two women were Mrs. C. E. Coulter and Mrs. S. J. Neil—the one, the early secretary of the Freedmen's Department of the Woman's Board, and the other for forty years a missionary among the lowly of the colored race. It is fitting that distinct recognition should be given to these women, pioneers in a work now so well established in the system of schools under the Board for Freedmen.—EDITOR.

MRS. C. E. COULTER

By A. E. Irwin

Upon the organization of the Freedmen's Department of the Woman's Board of Home Missions, Mrs. Coulter became at once associated with Mrs. Allen, who was made general secretary, conducting its affairs from the office of the Freedmen's Board in Pittsburgh. Her first report to the Woman's Board was given in 1885, and as one reads these reports each following year, one becomes intensely interested in the struggle and growth of this work. She was in charge from 1884 to 1889—five important years—and relinquished her work reluctantly at the earnest solicitation of her sons,—Dr. John Coulter of Chicago University, and Dr. Stanley Coulter of Purdue University,—who felt that after

her long, busy life, at the age of seventy-two, she well deserved rest.

The pioneer work of presenting the Freedmen cause to the women of the church was hers, and she spared not herself but was always ready to speak to public assembly or to individual. It was her joy to watch the contributions grow from year to year, advancing during those five years from \$3,010 in 1885 to \$48,275 in 1889.

She had great faith in the honesty of the colored people, and would often refer to the fact that a fund which had been given her for the purpose had been loaned by her to colored men and women over and over again, and returned to her without the

loss of a single dollar. She was tender-hearted and sympathetic with all—the colored people confided to her their troubles, and were always sure of help. She was grieved at their errors and tried to correct them, and rejoiced when they did well.

Her manner was quiet and womanly. With a cordial sweetness she greeted all who came to her and gave her time unstintingly even when busiest, believing, as she said, that the visitor was part of her God-given work for that particular day. She was a marvel in patience and courtesy to every chance caller. She never seemed in a hurry but did a great amount of work in a calm, dignified manner, never complaining of lack of time. She visited the various schools numerous times, and when traveling, she was often greeted by name by a porter, who had been a pupil in some one of the schools where she had visited.



MRS. C. E. COULTER

"In her tongue was the law of kindness. She opened her mouth and stretched forth her hand to the poor and needy."

Mrs. Storer, the present secretary of the Freedmen's Department, writes: "I never knew Mrs. Coulter, but I can see that it was she who blazed the trail which we who have come after her have been following. To read her reports, as they appeared in the HOME MISSION MONTHLY each year, one gets some idea of her patience, her gentleness, her firmness, her good judgment in the management of that early work, when it required all these graces. To our early ministers and teachers, when conditions were such that all were tried, hers was

often the task to comfort, encourage, instruct, intercede. As I look over this history it seems to me that it will stand out in God's sight equal with any other mission work."

MRS. S. J. NEIL, MISSIONARY

By Susan L. Storer

At a recent Teachers' Institute one of the instructors gave an address upon "The Recognition of the Pioneer Teacher," in which he said, "Never forget the old teacher who has laid the foundation for those now in the ranks." So in the mission fields, we should keep in mind those who have laid the foundation stones upon which those of later years are building.

One of the first to do missionary work among the freedmen was Mrs. S. J. Neil, a native of Clarion County, Pa. Her maiden name was Samantha J. Travis. In March, 1862, she married Mr. Hugh Neil of the same county, who in August of that year, in answer to his country's call, enlisted in the Union Army of Virginia, and was killed in the Battle of Chancellorsville, May 3, 1863.

At the close of the war, Mrs. Neil went to Virginia in the hope of finding her husband's grave. She searched in vain among the many, many graves, marked by a board, some bearing a soldier's name, others marked "Unknown." She saw the colored people in their newly found freedom wandering aimlessly about. Some of them helped her in her search and begged her to teach them, and she determined to consecrate her life to the rescue of these bound in sin and ignorance.

She began her work in 1866, about six miles from Amelia Court House under a big oak tree, her Bible her only book. Her pupils were old, gray-haired men and women, as well as little children, some of whom walked miles to attend. Some brought part of an old spelling book, or a

leaf from an old Bible, or a scrap of newspaper; these served for text books. Great was the joy of those old people when they learned to read a verse from the Bible.

She was permitted to occupy an old blacksmith shop beside the oak tree; she described her school-room as having no other floor than the ground; the clap-board roof full of holes; the only windows two openings in the wall, made by sawing out a section of the logs. In one corner sticks driven in the ground and a board nailed on top formed a table for the teacher; a short piece of log with a board nailed to the end for a back was her chair, so heavy she could not lift it; logs were used for seats for the children. Here she taught three years. During this time a log church was built and named "Big Oak," and this is still used as a school building.

In 1869 she took charge of the school at Amelia Court House. A history of the seventeen years spent there in her mission work cannot be written on paper, but is written in the lives of the many girls and boys who were made better, brighter, and more noble because of the influences of this school. Eternity, alone, will reveal the multiplying and widening influences of her work.

The Board of Missions for Freedmen, realizing the need for a boarding school for girls in this locality, erected here a two-story frame building which was the beginning of Ingleside Seminary, and in its history is seen part of the outgrowth of the work of Mrs. Neil. She preferred to retain her parochial school work rather than go into the larger seminary work, saying that her little school should be a feeder for Ingleside; so in 1886 she was transferred to Jetersville, Virginia, about ten miles from Burkeville, where she has since been teaching and continually widening her influence for good.

She not only taught but always helped with all church work and superintended the Sabbath school. In her own home she had what might be called an orphanage, usually children whose parents were dead or who had no one to care for them; and they received the most careful Christian training. All are filling places of usefulness. She "mothered" over one hundred in this way during her forty-three years' service for the Master. This was in addition to her regular parochial school work.

Some of the Board's commissioned workers to-day are Mrs. Neil's girls and boys. Many of her pupils graduated at



A RECENT PICTURE OF MRS. NEIL

Taken by the fallen remnants of the old oak under whose friendly shade she began work for the Freedmen

Ingleside or other of our advanced schools. Some are teachers, others are preaching the Gospel, one is a professor in Biddle University, one is a physician, some are elders, many have Christian homes of their own and are doing good work among their race, filling positions of trust and honor. They verily rise up and call her blessed.

For forty-three years Mrs. Neil continued her labors, making only four short visits to friends in the North during all this time. Faithfully, modestly, quietly, she did the work that came to her hands, sometimes alone, sometimes with helpers, never seeking praise or notoriety, but using every opportunity and all of her strength and means to advance the Kingdom of Christ among this people, until God said unto her, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Her lamp was trimmed and burning, and her summons came November 17, 1909. She was ill only a few days, and had the attention of kind friends and neighbors, white and colored.

Mrs. Neil's sister, Miss Matilda Travis, had been her assistant for a number of years, and will now continue the work.

Mrs. Campbell, of Ingleside Seminary for colored girls, sends this noteworthy list:

"Among those of Mrs. Neil's boys and girls, now grown up to take their own places in the world of Christian activity, who came—many

of them long distances—to pay their last respects to their loved, and, as they expressed it, their 'best friend,' were: Rev. J. Floyd Anderson, professor at Biddle University, Rev. E. F. Eggleston, Newark, N. J.; Rev. J. G. Harris, Petersburg, Va.; Rev. Beverly Ward, Southampton, N. Y.; Rev. Charles Pitchford, Waxhaw, N. C.; Mr. Charles C. Booker, a graduate of Lincoln University (who earned his way through college, working by day and studying by night,) now in the United States Post Office department at Washington, and his wife, née Mary Scott, one of Ingleside's most

gifted daughters; Miss Josephine Anderson, upon whom we are praying that Mrs. Neil's mantle may fall, also a daughter of Ingleside; Mrs. Virginia Anderson Bagnall, now in charge of the Allen Memorial school at Jetersville; Mrs. Mary Thomas Booker, Mrs. Gertrude Jackson Morris, Mrs. Lilian Richardson Pitchford, and Miss Eula B. Moore, all but one alumnae of Ingleside; all of whom had come closely under Mrs. Neil's direct personal influence, and have her, under God, to thank for their first start in the upward road."

ATTAINMENTS OF THE COLORED RACE IN THE UNITED STATES SINCE 1865

By H. L. McCROREY, President of Biddle University

IN considering the progress of the American negro in this country, we should keep in mind the words of Frederick Douglass: "To get the true measure of the progress made by the American negro, we must not consider so much the height already attained, as the depth from which he has come."

Less than half a century ago he was a helpless slave; and when given his freedom, he was without home, without money and without education. Being thus tremendously handicapped by poverty and ignorance, he began life. His condition, however, was not hopeless, for, while he was minus property and education, he had freedom, a strong body and a knowledge of the true God. No race with these three assets should be considered hopeless.

Material Progress

In 1900, there were in the United States 746,717 farms operated by negroes. The average size of farms was 51.2 acres; the average net value of farm products was \$308. Of these farms, 187,797 were operated by their owners.

The proportion of negroes owning farms increased during the decade between 1890 and 1900, 3.5 per cent. There are now 270,000 homes, including the farms already mentioned, owned by negroes. The race also owns \$12,000,000 worth of school property and fifty banks. Fifty-nine per cent. of the colored farmers in the State of Virginia are said to own their farms, and in Georgia the colored people own land equal in area to that of the State of Delaware.

The 1910 census will show marked increase in the material progress of the colored race during the last decade.

Educational Progress

In 1870 the illiteracy of the race had been reduced to 79.9 per cent., in 1880 to 70 per cent., in 1890 to 56.8 per cent., and in 1900 to 44.5 per cent. The race has also produced a professional class of about 50,000, including preachers, teachers, physicians, etc.

The public schools have contributed something to the advancement of primary education, but owing to the fact that their sessions average about three months a year they proved inadequate to the demands.

The deficiency, however, has been largely met by the parochial or church schools. The training given in these church schools, as a rule, has been much more satisfactory than that of the public schools. The Christian training has served as a balance wheel to the literary training.

For higher education, the race has had to rely almost entirely on denominational colleges. It is true, there are now in the South some State colleges for colored youth, but these are few and of recent date. The race has had to look mainly to such denominational universities, colleges and seminaries as Lincoln, Wilberforce, Fisk, Spellman, Scotia, Biddle and similar institutions for higher literary training, and to Hampton and Tuskegee for skilled industrial training.

The aim of the former has been mainly to train a professional class—preachers, teachers, physicians, etc., and also to give



MARY HOLMES SEMINARY, WITH A CHARACTERISTIC MISSISSIPPI SCENE
IN THE FOREGROUND

some attention in most cases to the industries; while the aim of the latter has been to train the youth for the industrial pursuits, thus preparing them for effective participation in the economic life of the country.

Each of these forms of education is important and really essential to the higher development of any race of people, and therefore neither should be allowed to suffer financially at the expense of the other.

The Presbyterian Church has done much in the education of the colored race. Lincoln University [which, though not officially connected with the Presbyterian church is largely under its auspices—Editor] and Biddle University are at the head of the list of Presbyterian schools which stand for the higher forms of education.

The Board of Missions for Freedmen, that Board which has done so much during the past forty-five years for the education and evangelization of the colored race, has now under its care 123 day schools with 368 teachers and 14,580 scholars. The value of the work done in these schools can scarcely be over estimated.

Spiritual Progress

The way in which anything is begun has a great deal to do with the ultimate outcome. One commendable thing about the colored people is that immediately after

they were set free, they began to organize churches among themselves. So great was their zeal that they did not wait to become able to erect buildings but went into the woods and made shelters from the branches of trees. Under these they worshipped

when the weather was favorable. During the wet or extremely cold weather they usually worshipped in a neighboring house. As the people prospered materially they began to erect church buildings. It is acknowledged by those who have studied the subject that the colored people have contributed more money, in proportion to their income, toward erecting church buildings during their short period of freedom than any other people for the same length of time.

At first the religious worship of the colored people was shrouded in ignorance and superstition, but marked progress has been made in the form and manner of worship. This progress, of course, has been due to the advancement of the people in education. Both pulpit and pew are becoming more and more enlightened. Lincoln and Biddle Universities have played no small part in bringing about such results, especially in supplying the pulpits so far as possible, with men of character and efficiency. And it might be added that the colored Presbyterian Church has been among the foremost churches in raising and maintaining the standard of religious worship among our people.

Moral Progress

Great progress has been made also in the attractiveness of homes and home surroundings and sanitary conditions.

The marriage relation is coming to mean more also. This is due largely to

the influence of Christian education such as is given in Lincoln, Biddle, Scotia, Mary Holmes, Mary Potter, Ingleside, Barber Memorial, Harbison, Swift Memorial, Brainerd and similar institutions.

Some seem to think that the morals of the negroes are not commendable. We again ask that the moral height attained be not considered apart from the depth which marked the starting point. It is

not reasonable to expect the American negro to undo or overcome in a few decades that which centuries have wrought into his being.

Suffice it to say, in conclusion, that the achievements of the race under the new conditions of the last forty-five years bespeak for it a glorious advance provided that it will have faith in God and confidence in itself.

INDUSTRIAL VERSUS INTELLECTUAL TRAINING

By R. C. Barr

ADVOCATES of the industrial education of the negro argue that skilled hands are far more essential to their welfare than trained minds, and that too much "schooling" will unfit them for their station and train them above it. A carpenter or a cook, however, will doubtless be more useful in his special sphere as well as more valuable to his employer if mental training has been linked with manual training.

But there is another and most important avenue opened to the colored youth: kitchens and farms are needing improved labor, but what of the churches and school houses, with the masses of children who are dependent for their mental and moral development?

"Let the truth be known," writes an eye-witness; "the bane of this community is a blind leadership of the blind. The more ignorant the leader, the larger the following, and the more they seem to hold him in that unapproachable esteem common in Africa between the people and the witch doctor." Some one describes the average

uneducated preacher as "having more lung power than brain power, more perspiration than inspiration, and yet leading the great mass of the people." As long as ignorant, superstitious men and women pose as preachers and teachers, ignorance and superstition and their attendant vices will prevail in such communities.

One of our ministers, in Indian Territory, who has three churches, writes: "This is a very poor community. None of my people have been twenty miles from their homes. They come in touch with nothing better than themselves, and have no stimulus or pattern to better things, only as I try to teach them."

Shall we not fire the colored students in our seminaries and academies with an ambition to be leaders of their own race?

God speed the youths who follow the plow and who labor in kitchen and laundry, but for those who will preach and teach, let us pray that special preparation will make them special blessings, and that our mission schools will realize their special responsibilities and privileges.

FITTING INTO CORNERS GRADUATES AT WORK

NOTHING is more gratifying than to watch the students as they go out from our schools and take up the battle of life, proving themselves worthy of the advantages given them. A class of six promising girls graduated from one of our schools last May, and already they have fitted into "corners" and are hard at work. One is busy at home, after six years of absence; two have returned to their Alma Mater and are useful there in

various capacities, one assisting in the office, the other in charge of the laundry; while three are out in needy country districts, teaching. From personal letters to former teachers from these three the following extracts are taken, showing the need of this work and the spirit of the workers.

"I began teaching in December, and I am certainly in a place where it is much needed. Not only the children need

teaching but the parents, for they have never had school here before this year; you may imagine their condition. Some of my children are very apt, but some are very stupid, and it takes much patience to bear with them."

There is more prose than poetry in the following experience: "My school house is an open log house in the woods, far too open for this severe winter. There is a very small stove in the center of the room and the children have to crowd around it for a little warmth. The parents promised to put a ceiling above us and to stop up the cracks in the floor and walls, but they haven't begun. I board two miles away, but I am usually the first one to reach school. Some mornings I almost freeze before I can pick up the cold, wet sticks to start a fire. I'm not discouraged, for I know it is going to be better some day. I hope to be a real help to these

people, and by God's help I shall do the best I can."

The length of this school term is five months, and the salary \$20.

The third girl writes: "I am back four miles from the railroad, and among some of the most ignorant people you ever saw. Most of my pupils are in their A B C's. It is a new school and the children have grown up ignorant because they hadn't a school to go to. I am trying to teach them to be tidy. I bought a comb to comb their hair with. I have had to carry on Sunday school for two Sundays by myself. I have a nice class, two girls, the rest boys; they cannot read and that worries me. Pray for me, won't you, and for my school?"

Who will doubt the wisdom of having trained this class, or who knows of money invested more likely to yield a large percentage of interest?

HANDICAPS OF A RACE

By Susan L. Storer



THE handicaps of the negro are many, and that we may aid in overcoming them it will be well for us to note some of the conditions and reasons which have caused them.

The boy who longed "to be able to change his skin, just until he could get an education," felt that his color was a handicap; and who will say it is not? Who will change

places with the black man? A writer says: "The negro is compelled to loiter around the edge of industry, even in the North. He is excluded from most labor unions, from hotels, from public libraries, places of amusement and religious gatherings. His color relegates him to a place of menial servitude. He may be honest, industrious and faithful, and will be esteemed just so long as 'he keeps his place.'"

Slavery was a handicap. It made the

negro's position one of servitude. Being looked upon as an inferior race, and so treated, developed a self-consciousness and assertiveness in the negro, and has driven him to self-defense and often offense.

Their own religious leaders have been a handicap; blind leaders of the blind. They are naturally religious but without any true sense of sin and its awful consequences. They had no idea of repentance; their aim was to "get religion," and to obtain this, they must, in religious excitement and hoodooism, experience some wonderful revelation or vision, the more terrible and exciting the effort, the better. Whereupon they would be baptized and consider themselves saved. A white minister, talking to one who professed Christianity but whose life was very immoral and dishonest, tried to show his sinfulness and need of a change of heart. The negro would reply to every argument: "But I'se done got religion; I done believe and got baptized and I'll be saved. Yer ain't goin' to make me believe that what the bressed Lord said ain't true; the Scripture says, 'Believe and be baptized and you'll be saved,' and I'll be saved, suah."

The race characteristics of laziness and irresponsibility are handicaps overcome with difficulty. They are only beginning to learn that labor is honorable, and that industry will bring prosperity. The early training of the race was not toward self-dependence. This side of their nature was undeveloped. They simply existed; like Topsy, they "just grewed." There was no ambition to rise higher than their animal natures.

It is often a question whether we make our environment or whether our environment makes and moulds us. But who will say that the inheritance and environment of the negro have not largely influenced his character? His inheritance from his ancestors was ignorance, superstition and sin. In his two-hundred fifty years of slavery, very little of counteracting influences was brought to bear upon his condition. He remained ignorant because there were no schools for him. There was very little opportunity, except among the house servants, to come in contact with any elevating influences. The plantation negroes did not have the touch of home life and their descendants show it in their lives today; they are different from the house servants, mentally, morally and spiritually.

Negroes are called the "backward race." There is reason for this condition, but in the years since they were set free the advancement they have made through the work that has been done for them, and through themselves, proves to the most

prejudiced and critical persons, who are willing to be fair, that they can be developed, and that very rapidly. Thousands, through education and Christian training, have become preachers, teachers, doctors, dentists, merchants and bankers. Their progress has been rapid and substantial in forty years.

Prejudice against the negro is a tremendous handicap. Let the white man put himself in the position of the negro—and very likely he would think the golden rule a wonderfully good thing. Said a white man to a black man, "Come now, weren't you far better off in slavery than you are now?" Said the black man to the white man, "That position is open to anyone who wants to try it."

These are a few of the handicaps upon this race, a race that is struggling, climbing, falling and up again. Be patient, forbearing, kind, remembering the pit from which they come, and that it will take time and—yes, generations of training. Give them more churches and schools where they may be taught to become Christian workers and learn what true, honest, Christian living means. Give them more leaders of their own race, educated, strong-minded ministers of the Gospel, teachers and home-makers. The weal or the woe of our nation depends largely upon the way in which we discharge the trust which God gave to us in the wide open door of opportunity to reach and Christianize these millions in our midst.

NEWS AND NOTES

ONE HUNDRED TWENTY-THREE SCHOOLS

In our roll call of one hundred twenty-three schools we find many of them crowded to overflowing, and many begging for more teachers; all doing the best they can under circumstances not always the best, yet with courage and earnestness.

A STORY OF SPIRITUAL BLESSINGS

The religious interest and results following the Week of Prayer in our various schools are most encouraging. Biddle University reports that every one of the two hundred students has become a professed follower of Jesus Christ. In each of our seminaries there has been much interest and a number of conversions. In our

academies this has also been the case; in one fourteen conversions; in another twenty received into the Presbyterian Church. Many letters tell of spiritual blessings in the churches.

"I DON'T KNOW ONE LETTER,"

Dr. Savage relates this recent experience:—A young man, aged nineteen, came to see me—while I was still a shut in from a severe attack of la grippe—and said, "Doctor, I can't read or write, I don't know nothin', I can't count, don't know one letter in the books. I want you to help me. I can pay my schoolin' (board) for two months. Can I stay?" I asked his name and where he came from.

He replied, "My name is Nate Harris. I live with my grandparents; they can't read or write and don't know nothin'."

I said, "Nathan, yours has been a hard lot and I'm sorry for you; come to me every day, and I will help you." In just

two weeks he could read several short sentences, write his own name and the name of the school—Albion Academy—and count to one hundred in several different ways. Hard work and patience wrought wonders with him.



FAITH HALL, ALBION ACADEMY
FRANKLINTON, N. C.

DIRECT FROM THE FIELD

A NEW DORMITORY CROWDED

Faith Hall, our new building at Albion Academy, was completed just before last commencement, and when school opened last fall every room was occupied and still the girls came. We gave up our parlor and special or company room and more girls came; then we began putting three girls instead of two in each room, but the girls kept coming. Every room was packed, cots were bought—and yet more girls. Twenty-five earnest girls were obliged to go back to their humble homes and wait for a vacancy or until our church can enlarge our capacity.

Our farm was productive. We raised and housed three hundred gallons of molasses, two hundred bushels of potatoes, and corn enough for our stock. Our turnips, cabbages and other vegetables were fine.

We have nearly three hundred students. The girls and boys are eager and obedient. Education and Bible instruction are doing much for these pupils.

JOHN A. SAVAGE

REJOICING IN A NEW BUILDING

For years the school at Monticello, Ark., was conducted in a very inconvenient building in the heart of the town. Now we have a good two-story building, modern in every respect, well situated on a sixteen-acre tract of land about one mile north of town. The building

contains nineteen rooms, including chapel and class rooms. By a private system of water works, we are furnished with water on both floors and there is provision for bath rooms.

Just when prospects were brightest for a successful year's work, smallpox appeared in town causing several schools to close. Though our school fortunately escaped, yet the epidemic was sufficient to keep many away.

We are still laboring to get everything about the school completed, and though there is much yet to be done, we believe that God is with us to strengthen, to help, to bless.

MRS. O. C. WALLACE

DEEPENED SPIRITUAL LIFE

Notwithstanding the depression in business in Mississippi, due to the general failure of the cotton crop throughout the State, Mary Holmes Seminary is having a very successful year. The graduating class is the largest in the history of the institution, and numbers sixteen. Evangelistic services began with "the week of prayer" and resulted in fourteen professing faith in Christ, and in the deepening of the spiritual life of the school in general. Out of more than two hundred only nineteen have not professed faith.

EDGAR F. JOHNSTON

At Ingleside Seminary nine girls united with the church during the last month. Of the one-hundred twenty-seven enrolled one only is not a professing Christian.

TRAINING FOR A PURPOSE

Scotia Seminary: More than four hundred new students desired to be received last October. Only about seventy or eighty of these could be accepted, as two hundred of the old students intended to return, and we have room for only two hundred seventy. It is not simply mental development, mere technical or industrial education, that the negro needs, but a distinctively Christian education. Young women as well as young men must be given the advantage of Christian training and culture. Educated, intelligent wives and mothers are needed to give proper tone and character to the home. They are the true home makers. Rude and illiterate mothers cannot communicate culture and intelligence to their families. Educated men desire and need educated and intelligent wives. Scotia Seminary has done and is still doing much for negro women by the training she has given them, and her numerous graduates scattered all over the Southland and in many States of our Union are rendering valuable service in the interests of their own people. A. W. VERNER

AN INDUSTRIAL TEACHER

Brainerd Institute, Chester, S. C., is rejoicing in the long-looked-for industrial teacher for the boys, made possible by a new presbyterial society assuming the salary. We are proud that our teacher is one of our former students. After graduating here he took a course at Pratt Institute, and has thus special fitness for his work. We feel that we can now give to the boys that which they have so long needed and which is really a most important element in their education and character building.

They have already made gratifying progress in the carpenter shop, and, in addition, they are making many needed repairs to the buildings along the lines of painting, plumbing and carpentry. JOHN S. MARQUIS

A STURDY SCHOOL

Mary Potter School, though one of the youngest schools of the Freedmen's Board, is also one of the largest—385 students at present. Its friends have tried to make room for the multitudes applying, having erected Wells Hall at a cost of \$10,000 about three years ago, and enlarged the chapel at a cost of \$1,000. But the school is as crowded to-day as ever. The chapel is literally packed every morning and the class rooms look more like a crowded church than a place for study and recitation. The department of domestic science is doing a most excellent work; special stress is laid on cooking and sewing. There is a farm of seventy acres where the boys are taught improved methods of farming. This is especially important for the school and students, in the face of the high price of provisions, with little or no prospects of their being cheaper. G. C. SHAW

A TEXAS SCHOOL

There is probably no better field for work among the Freedmen than Mary Allen Seminary at Crockett, Texas.

The school, which accommodates about two hundred four girls, is always full, and there are always many applicants for admission. The course of study includes industrial training and a very systematic course of Bible study which is made impressive and interesting by means of maps and models; very special attention is given to the study of both Bible and catechism. The prayer circles, which are held every Friday evening in the various class rooms, are very helpful in training the girls to go back in the summer to their own people and their own churches and act either as leaders or capable assistants in the conduct of prayer meetings or the management of Sabbath schools.

Mary Allen Seminary is situated in a part of Texas which is in great need of just the kind of work and training which is in the curriculum of the school.

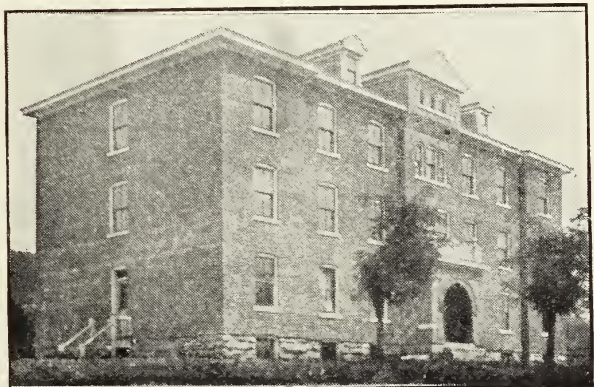
The colored people need trained leaders; they need them in their churches, in their Sabbath schools, in their prayer meetings, and many of the girls trained at Mary Allen Seminary are doing valuable work in these lines during the summer vacations.

All the house work of the school is done by the students under the direction of the teachers.

Just at present, the Seminary is sadly crippled by the need of a president and principal. Dr. Smith and his wife, who have, for twenty-four years, been at the head of the Institution and who founded it, have both resigned by reason of waning health. Many very earnest petitions are daily offered for some one to take their places and to continue efficiently the work already so successfully started.

CHARACTER BUILDING

Swift Memorial College, Rogersville, Tennessee: The student body, numbering two hundred and eighty-five, will not suffer by comparison in appearance, character, and scholarship with the students of other like institutions. A very large majority are professed



BOYS' BUILDING, SWIFT MEMORIAL

Christians; thirty have made a profession of religion during the past year. Alive to all the interests and requirements of the college, the students and the character of the students have advertised it so well that the attendance has more than kept pace with its accommodations and its faculty. We have two fine buildings, one for girls and one for boys. The girls have outgrown their building long since, and the boys are filling their new building rapidly.

The college is doing all that its resources will allow in domestic science and industrial

education. The students are in demand wherever known, not only for domestic work, but for teaching, preaching, and for positions which require scholarship and responsibility.

The college labors to make real men and women who will count for something in the world. It labors to make genuine Christians who will consider it a privilege and a blessing to serve their race, the country and the Church in whatever capacity God in His infinite wisdom may call them.

W. H. FRANKLIN

IN MEMORIAM

CHARLOTTE S. LeBARON

By Mary McCarle

THOSE who knew Miss Charlotte S. LeBaron will be grieved to learn of her death at Montreat, N. C., January first, nineteen hundred ten, after an illness of little more than a week. Miss LeBaron, who was a native of Ohio and a graduate of Lake Erie College, began her work under the Freedmen's Board at Ingleside Seminary where she taught for nine years. When rest and change became necessary, with regret Miss LeBaron left Dr. and Mrs. Campbell, for whom she ever held the warmest regard, and after a year came

to Mary Holmes Seminary, where she taught for almost seven years. She was a never failing inspiration to teachers and students and, by her example, encouraged all to nobler living. Often have we heard her quote:—

"Twilight and evening bell,
And after that the dark
And may there be no sadness of farewell
When I embark.

For though from out our bourne of Time and Place
The flood may bear me far
I hope to see my Pilot face to face
When I have crossed the bar."

FREEDMEN SCHOOLS

SUPPORTED ENTIRELY OR IN PART THROUGH WOMEN'S SOCIETIES
Boarding Schools and Academies—with Address of Principal

Scotia Seminary, Concord, N. C.—Rev. A. W. Verner, D. D.
Mary Allen Seminary, Crockett, Texas—Rev. J. B. Smith, D. D.
Ingleside Seminary, Burkeville Va.—Rev. G. C. Campbell, D. D.
Mary Holmes Seminary, West Point, Miss.—Rev. E. F. Johnston, D. D.
Barber Memorial Seminary, Anniston, Ala.—Rev. S. M. Davis, D. D.
Brainerd Institute, Chester, S. C.—Rev. J. S. Marquis.
Harbison College, Abbeville, S. C.—Rev. C. M. Young, D. D.
Haines Normal and Industrial Institute, Augusta, Ga.—Miss Lucy Laney.
Albion Academy, Franklinton, N. C.—Rev. J. A. Savage, D. D.
Swift Memorial, Rogersville, Tenn.—Rev. W. H. Franklin, D. D.
Mary Potter Memorial, Oxford, N. C.—Rev. G. C. Shaw, D. D.
Cotton Plant Academy, Cotton Plant, Ark.—Rev. W. A. Byrd.
Boggs Academy, Keyssville, Ga.—Rev. J. A. Phelps.

Monticello, Ark.—Rev. O. C. Wallace.
Oak Hill Institute, Valliant, Okla.—Rev. R. E. Flickenger.
J. B. Kendall School, Sumter, S. C.—Rev. A. U. Frierson.
Danville High School, Danville, Va.—Mrs. W. E. Carr.
McClelland School, Newman, Ga.—Rev. Lawrence Miller.
Arkadelphia, Ark.—Rev. W. D. Feaster.
Richard Allen Institute, Pine Bluff, Ark.—Rev. S. J. Ouque.
Fee Memorial, Camp Nelson, Ky.—Rev. J. A. Boyden.

In addition to the boarding schools and academies, there are also a large number of parochial day schools which receive aid from funds contributed through women's societies. Earnest sympathy should be accorded their leaders who are making heroic effort to lift their race. Information regarding particular fields and specific needs will be supplied upon applying to the Freedmen Department, 513 Bessemer Bldg., Pittsburgh.

DOMESTIC SCIENCE TRAINING

A DEPARTMENT in our schools for colored pupils which is proving to be both practical and popular is special training in domestic science for the girls. Unwholesome food, carelessly prepared, is customary in many negro homes, while it is served without ceremony, "a piece" in the hand at any hour of the day being the rule rather than the exception.

The homes of to-morrow will depend upon the girls of to-day, and since the mass of homemakers of this race are careless and inefficient too much importance can scarcely be put upon this part of their training.

Most of our schools have specially equipped rooms or kitchens, and others are asking for these advantages.

At Scotia, where the classes are large and the room small, the girls take turns in preparing the special dishes, and at the recitation they explain to the class, under the teacher's direction, just what has been done. Questions and a full discussion follow, while the food prepared is served attractively to the class. "Cease to be a drudge, learn to be an artist" is the suggestive motto on the wall, which might be adopted in many kitchens both North and South.

Sometimes enthusiasm is the largest part of the equipment; and at Haines Industrial, a school where discouragement is not known, it was not surprising that the teacher and her "merry maidens" served an appetizing dish, though the meagre equipment of the large room was a snow-white table, a smoky stove, and few utensils. Some of their needs have since been supplied, by friends, from the five and ten cent store.

In planning for a new building to be erected at Harbison College, Mrs. Young writes: "I want a model kitchen where the girls can be

taught to cook. It is both a pity and a shame to send girls out without giving them some knowledge of cooking. Of course, I have them assist the regular cook, but I find they get very little real help by this method."

In planning gifts to the Freedmen's work the knowledge that this part of the work is being emphasized may answer some of the many inquiries as to whether practical training is going hand in hand with the intellectual. That our girls may be "prepared and thoroughly furnished for every good work," is the motto of the mission school.

FROM THE SECRETARY'S DESK

Iowa Synodical urged a membership campaign, selecting the week ending February 24th, the Day of Prayer for Home Missions. Mrs. Gurley corresponded with all presbyterial presidents and in every way possible urged united effort to make this one week's definite work helpful in increasing efficiency of the organization by increasing membership. Other synodical societies could profitably try this plan. Why not each individual member form a "get-one-new-member club" before the summer vacation?

Kansas Synodical is adopting a definite plan of advertising leaflets. Mrs. Hoag suggested that all officers remit one dollar to our Literature Department to secure new leaflets to be mailed when issued. In her letters for the presbyterial annual meetings, she also emphasized this practical way of keeping in touch with our publication department. There are two subscription plans presented by the Literature Department of the Woman's Board, each calling for the outlay of one dollar; the first plan provides for sending subscribers a copy of each new leaflet as it is published, the time of mailing dependent entirely upon the issue of new leaflets; the second plan engages to furnish ten cents' worth of material each month on the topic, mailing it from "156" about the twentieth of the previous month. Mrs. Hoag, in urging the adoption of one of these plans as a synodical measure, is blazing a new trail which it is hoped others will follow.

Texas Synodical is maturing definite plans for Missionary Institutes next fall throughout that vast territory whose educational possibilities will be of inestimable value, in bringing missionary and best methods of work before the constituency.

Pennsylvania Synodical has been urging the call for extra money to complete the Guines building at Cuba, which will be named the Bryan Building, in loving memory of the first President of Pennsylvania. Mrs. Bailey earnestly urges a deeper prayer-life throughout all the constituency, thereby emphasizing the one point above all others which our women everywhere must remember—that as we wait more

and more upon God in prayer, He will give us wisdom and strength for the strategic times in which we are living.

West Virginia Synodical is wrestling with the exceedingly practical question as to best time and best method of sending out apportionments. This whole question of apportionments and the uniforming of the various fiscal years is one of the subjects for conference in the Synodical Council at Annual Meeting.

Minnesota's well-beloved president, Mrs. Noyes, paid a short visit at headquarters just as she was starting for the Mediterranean cruise, and brought a cheering, helpful message from her loyal constituency. Office letters from Mrs. Pomeroy also bring the loving information that she belongs to the band of precious ones still laboring together in prayer with us.

New York Synodical Society makes a most practical inquiry which, perhaps, others have thought but not expressed; namely, why must such a long period elapse between the time set for the return of the blanks from presbyterial secretaries to the synodical secretaries? Simply to insure the return to "156" by April 25th of ALL synodical reports. That is the last possible date for the synodical reports to be received at headquarters. And if a synodical secretary wants to give her own presbyterial secretaries a little more lee-way, she is at perfect liberty to do so, provided always she has the "big blank" filled out and returned to us at the given date. Both Miss Hays and Miss Keil are speaking most acceptably within the bounds of this synod.

The North Pacific Board which, in its Home Missionary work, takes the place of synodical organizations in Oregon, Washington, and Idaho, and most happily administers Home and Foreign Missions under a Board organization, is sorely bereft by the loss of its honored and beloved president, Mrs. W. S. Ladd. However, Mrs. Mossman is strongly supported by a group of able and devoted women who are all laboring together to advance the missionary cause. Most touching reports have come to Portland headquarters about the many memorial services for Mrs. Ladd held in all

parts of their vast territory—not one prompted or suggested by any Board secretary, but the natural expressions of a devoted constituency who were bound together by the constraining influence of love. Mrs. Palmer is presenting our work in her stimulating and informing way, and mission study work is well fostered by presbyterial secretaries co-operating with Miss Mabel Goss in pushing this vital educational agency.

Arizona has been greatly strengthened by the visits made throughout that territory by Miss C. E. Gilchrist, the devoted president, who organized many new societies and in several places when it was not feasible to organize, appointed a missionary committee whose duty it is to further missionary interest. A good suggestion; let others try it.

New Jersey is this year the hostess synod, as General Assembly will be within its bounds, and the Annual Meeting of the Woman's Board is held wherever General Assembly convenes. Mrs. Burtis has been appointed chairman of the committee to look after the local details of the meeting, and she is planning for the comfort of the guests and the entertainment of the missionaries. Mrs. James A. Frazer has been speaking most acceptably within the bounds of this synod, and has done much to quicken sympathy and support for the New Jersey Academy, located at Logan, Utah.

Baltimore Synodical is pushing the organization of mission study classes; and in this

connection it is opportune to announce that the new mission study book, written by Dr. H. W. Grose on Porto Rico and Cuba, is called "Advance in the Antilles." It most attractively presents these fascinating Southern islands, and will prove a most popular mission study book. This synodical, as mentioned in the February magazine, is planning vigorously, through its president, Mrs. Richards, for a large delegation to the Annual Meeting of the Woman's Board at Atlantic City, in May.

Illinois Synodical has this year a new president, Mrs. A. G. Beebe, but years of service as President of Chicago Presbyterial make her no novice in Home Mission work. Mrs. Beebe is planning to visit ten of the twelve annual meetings of presbyterial societies, and in this way she will come into personal relation with her constituency. She has also visited many local societies—averaging about fourteen a month. Nothing is more stimulating to societies than to be visited by synodical and presbyterial presidents.

Utah Synodical is another society where a change in the president was made this year, Mrs. Gillilan succeeding Mrs. McNiece. Because of readjustments of the boundary of synod, two presbyterial societies formerly belonging to Utah are now in the new synod of Idaho. This loss of several strong churches may cause decrease in funds reported from Utah, but the smaller territory will greatly increase efficiency and before long the money advance will be made.

JULIA FRASER

AIDS FOR LEADERS

PROGRAM FOR MAY MEETINGS

Topic—Porto Rico and Cuba

Devotional Service

Hymn—"Awake, Awake, O Christian."

Read in Unison, in the spirit of devotion, the first eight verses of the 147th Psalm.

Short prayer by the leader, asking that God's Spirit shall direct every word and thought during the meeting.

Hymn—"Eternity Draws Near."

Bible Reading, appropriate to the season, by leader, Psalm 65.

Three Short Prayers—

- 1 For the Annual Meeting of the Woman's Board, convening at Atlantic City, May 19, 1910.
- 2 For our teachers, schools and God's converts in the Island.
- 3 For the hospital and staff, and especially the native nurses.

Practical Consideration of the Topic

Let a Map be prepared previously by some member or the leader, and, as the time is

always limited, have statistics printed on it, such as the size of each island and number of inhabitants, bringing out the density of population; the number of schools and pupils; the location of San Juan Hospital; number of patients treated during the past year; number of nurses graduated and number to go out this year.

Duet—"Dear to the Heart of the Shepherd."

Five-Minute Talks or Papers—

- 1 Spiritual Problems of the Tropics.
- 2 Medical Missions.
- 3 The Tropics and Civil Government.
- 4 To-day's Unique Opportunity.

Culled Items—Let each member present some item of interest culled from the HOME MISSION MONTHLY, these items to be presented briefly, not occupying more than one minute each.

Closing Hymn—"I'll Go Where You Want Me to Go."

ELLA R. STEWART,
Synodical Sec. of Lit. of Pennsylvania.

ANNUAL MEETINGS

The Thirty-first Annual Meeting of the Woman's Board of Home Missions of the Presbyterian Church, U. S. A., will be held in Atlantic City, N. J., on Friday, May 20, 1910. There will be two sessions; at these brief reports will be given by the officers from headquarters, and workers from the mission fields will present their viewpoints. On Sunday afternoon further opportunity will be given to hear those who are in the battle line, at a popular Missionary Rally.

In addition to the foregoing, many conferences of officers from synodical societies with those from headquarters will be held; due notice of such will be given.

It is expected that every synodical society will be represented by its president or secretary, or by both, and that many presbyterial officers will avail themselves of this opportunity for coming in close touch with the work on the field and with the representatives from the office. As usual, missionaries will be present from all the fields, and visitors will be cordially welcomed.

Haddon Hall has been chosen as the headquarters of the Woman's Board, and there the officers will gladly meet any who desire to confer with them personally. It is urged that delegates plan to remain at Atlantic City until the 26th of May at least, that there may be ample time for all needed work.

The same reduced rates granted Commissioners to the General Assembly will be available for those attending the Annual Meeting of the Woman's Board of Home Missions.

Following is a list of the local Committees:

Hotel, Mrs. N. W. Cadwell, Atlantic City, N. J.
Hospitality, Mrs. A. B. Endicott, Atlantic City, N. J.

Badges, Mrs. H. R. Rundell, Atlantic City, N. J.
Music, Mrs. A. W. Westney, Atlantic City, N. J.

Decorations, Mrs. W. L. Rodelheim, Atlantic City, N. J.

Mrs. V. O. Burtis, 131 Euclid Ave., Westfield, N. J., Chairman of Committee of Arrangements.

North Pacific Board. The annual meeting of the North Pacific Board will be held on April 20-22 in the first Presbyterian Church of Seattle. Delegates should send names early to Mrs. Clarence White, 1132 41st Avenue, North Seattle, Washington. A meeting of much interest has been planned, and a full attendance is invited and confidently expected.

Wichita Presbyterial Society will meet in the First Church, Wichita, Kansas, April 26 to 28, 1910. Miss Alice Blake of New Mexico and Mrs. E. A. Ford of Africa will be the speakers. It is earnestly requested that each auxiliary send delegates to this first meeting of the new presbyterial society.

The Call.

"O woman hearts that keep the days of old
In loving memory, can you stand back
When Christ calls? Shall the Heavenly
Master lack
The serving love, which is your life's fine gold?"

Side Lights from Magazine Articles.

"Women of the North Polar Regions."—*Harper's Bazar* for January.

"An Ethnologist in the Arctic."—*Harper's Magazine* for January.

"Wanted: A Government for Alaska."—*Outlook* for February 26.

Societies devoting special study to the Alaskan field—and it would appear from the calendars forwarded that a considerable number of societies are giving three months and others six months to this theme in the regular monthly meetings—will find some interesting and suggestive phases in these articles.

"Three Million Dollars a Day for Crime."—*The World To-Day* for January.

Extra Funds in a Country Region. A Michigan Presbyterial president believing that "lack of interest is from lack of information," has asked the women who live in the country to lay aside the eggs gathered on Sunday, suggesting that the proceeds of the first quarter be used in the home society to provide magazines, leaflets and study class books; of the second quarter to help with the presbyterial work; of the third to pay expenses of a missionary speaker, or secure a presbyterial field secretary; the object of the fourth quarter is not specified. She thinks this method would enlist the interest of the children as well as the grown people.

A Receipt for Blue Monday. A California woman turned her blue Monday into a joyful day. Her washwoman failed to appear; thinking of Sitka she did the washing herself and turned a dollar into the fund.

FROM THE DESK OF THE FREEDMEN'S SECRETARY

513 Bessemer Building, Pittsburgh, Pa.

THE Secretary at her desk must keep in close touch with each end of the line: the sources of supply must be kept open and flowing to meet the needs on the field, which are many and pressing. Women's societies, bands, young people's societies and Sabbath schools furnish the money with which our school work is carried on. Should one of these omit its contribution (alas! how many do) it is quickly felt.

When these lines are read the fiscal year will be closing: we shall soon know how much can be done and how much must be left undone. If we have reached our aim of \$80,000, we will gladly carry out the plans which were given at the beginning of the year.

Will all keep in mind that in the coming year the same needs exist? Teachers' salaries and scholarships will be needed just as before, buildings will be needed, and new opportunities will present themselves. We want our work to grow. Will you all continue to pray and give? God is waiting for His people to take up His challenge, that He may "open the windows of heaven" and pour out blessings.

SUSAN L. STORER

HOME MISSION MONTHLY

VOL. XXIV

MAY, 1910

No. 7

EDITORIAL NOTES



ATLANTIC CITY should see a large number of representative women interested in Home Missions at the gatherings that are to be held there, commencing May 19 with the opening of General Assembly. The Annual Meeting of the Woman's Board of Home Missions, more fully announced in another column, convenes on Friday, May 20. There are a number of synods not far removed from this coast city, and it would appear that goodly delegations are to be present. The sessions promise to be of unusual interest and importance. A cordial welcome awaits all who may attend.

卐

THE closing of the books—that is going on as we write. It is only possible to give totals—details must come later. But it appears that a very fine advance has been made. This includes not only the contributions from societies and individuals, but the tuition paid by pupils in our schools, which amounted this year to over \$60,000. A very considerable item this—and every dollar of it means self-respect and self-help, for it is the policy of the Board to encourage parents and pupils alike to do all that they can for themselves. To supplement this our mission treasury is the medium through which flow the gifts from an interested and generous constituency who desire to thus pass along blessings to others.

卐

MISSION Study Classes have rounded out their work on the text book for the past year, and leaders are already eagerly awaiting the issue of the new text book for 1910-1911, which is to deal with Porto Rico and Cuba, under the title of "Progress in the Antilles." This number of the magazine should be preserved for reference. Meantime the summer schools of missions will afford the opportunity for leaders to receive the training that will make for the successful conduct of a study class. It is worth while to attend some one of these gatherings. Have you planned to do so?

It is somewhat out of the ordinary to record that a statue is to be erected in honor of an Indian woman. This woman, Sakajawea, acted as guide and interpreter for Lewis and Clarke in that memorable expedition through the wilds of the Rocky Mountains, over a hundred years ago—1804—which later led to the opening up of our great Northwest. The funds have been raised by the women of the federated clubs of North Dakota and the school children of that State. The statue is to be erected in Bismark, and so placed that it shall face the Missouri River. Following are some of the reasons which the women of North Dakota give for thus honoring their sister of another race:

Sakajawea was the first North Dakotan whose name was enrolled on the pages of history.

She was the guide and interpreter of the Lewis and Clarke expedition.

She protected them when threatened by hostile Indians.

She procured for them food and horses when they were destitute of both.

She saved their journals and valuable papers at the risk of her own life.

She was the only one of the party who received no pecuniary compensation for her services.

While enduring hardships and suffering she administered to the necessities of others.

She welcomed with intelligent appreciation the civilization of the white race, and was the first Indian west of the Missouri river known to embrace Christianity.

卐

EGERTON R. YOUNG, one of the best known missionaries to the Indians, has recently passed away. Dr. Young's field of labor for years was in British Columbia. For the past twenty years he has given his time mainly to presenting phases of his missionary experiences to the public, both in periodicals and through his very entertaining books, and has also frequently been heard in addresses upon the same general theme. Old and young have been alike interested and profited, as coming readers will long continue to be. "My Dogs in the Northland" was Dr. Young's latest book, and characteristically relates

dangers and privations which so marked the early labors of this friend of the Indian.

✠

AGAIN the gates are thronged with incoming men, women and children as they pour through our ports of immigration. There is an increasing drift in the tide in a somewhat new direction. We are used to hearing that immigrants set their faces to the West and Northwest, but it is not so commonly the case that the new comers turn to the South; yet so perceptible is the increase in the foreign population of some of the southern cities that already the church is taking note of its new responsibilities. For instance, the Southern Presbyterian Church makes report through its Home Mission Committee, that fifteen thousand aliens have become residents of Norfolk within the last three years.

✠

TESTIMONY of the right sort to give courage for further effort comes from Harlan, Kentucky: "The value of the work done by the school here for twenty years cannot be estimated. Under its influence have grown one strong, vigorous, active church and eight Sunday schools; six of these are maintained and operated by the church, which meets in our school building; these Sunday schools have an attendance of six hundred. A wonderful thirst for Christian education pervades the young. The eagerness they manifest and their willingness to sacrifice, in order to seize the opportunities presented to them, might well put to shame those in more favored localities."

✠

THE spirit of the pioneer missionary is still glowingly alive. Last year two young women, sisters, went as Bible readers to the Ozark Mountains, Missouri, to develop Gospel work in a desperately needy field. Funds were not available for the erection of a cottage; but with \$175 they built a little stable, eventually to be needed, and moved in and are "as cozy as possible, for rain cannot come through the new roof nor rats through the new floor as they did in the old shack at first occupied." Meantime, a fine work is going on. Prayer meetings crowded, some coming miles to attend. Sunday school well attended—an average of sixty, every Protestant child for miles around. A business man, being in the vicinity, stopped to see the work, and

reports: "Fine women, doing a splendid work most acceptable to the people. A great change in the morals of the community. A church building, half done, should be completed at once; is badly needed." It may be added that this work belongs entirely to Missouri Synodical, and they intend to take full care of it themselves, but other synods will like to know the final outcome of the struggle. When the little church is finished and a mission pastor in charge, the Misses Clingan will go farther into the mountains to blaze a trail and clear the way for another church. Women make good pioneers, to-day!

✠

THE San Juan Presbyterian Hospital, supported by the constituency of the Woman's Board of Home Missions, is doing a grandly satisfactory work. Its high place in the esteem of the best people of Porto Rico is unmistakable. Dr. Hildreth reports nine thousand fifty-six patients treated during the last year; of these five hundred were admitted to the beds of the hospital, and three hundred seventy-nine operations were performed. Nine native graduate nurses have satisfactorily finished the course; five more will graduate this year.

✠

THERE are some nine hundred pupils enrolled in schools in Porto Rico, under the care of our Woman's Board of Home Missions; the total enrollment of our schools in Cuba is a little less than four hundred. The average attendance in our Porto Rico schools is five hundred; in Cuba a little over two hundred. To secure regular attendance is one of the dire problems of the teachers. There is so little sense of responsibility in the minds of the poorer people, who themselves have never had the opportunity of any education, that the most trivial causes are considered sufficient to excuse attendance.

✠

THIS is the way the Gospel makes for material uplift as well as moral tone: Miss Margarita Ponce de Leon wrote that when school closed she went into the country for a few days, and visited a Sunday school about five miles from where she was staying. She said: "I learned there of a good many children who walk that distance and more in order to attend Sunday school. It is no easy matter to walk

five miles in this hot country of ours. On the Sunday that I visited this church there were thirty-six children in Sunday school. But what most impressed me was the appearance of the people. Many of them, whom I had seen a year before, I

could hardly recognize, they were so improved. Their dress, manners, even their faces, seemed changed. All showed they had a new interest in life, and all this they have gotten from studying the Word of God."

THE SHELDON JACKSON SCHOOL SITKA, ALASKA

CONTRIBUTIONS NEEDED—LARGE AND SMALL

"HE GIVES THRICE, WHO GIVES QUICKLY"

DR. SHELDON JACKSON'S name is to be forever associated with Alaska, the land which he practically discovered to the American people. By action of the Woman's Board at the last Annual Meeting it was determined to call the boarding and training school in Sitka the Sheldon Jackson School. An entirely new plant is to be erected, for the old buildings, in use for almost thirty years, were not substantially built originally, and are inadequate, unsanitary, and far from weather-proof. It is proposed to erect an administration building, four dormitories, general heating and electric light plants, and such smaller buildings as will be necessary, as laundry and barns. All of these are needed for the boys and girls gathered from many tribes and many parts of the Territory. They are prepared in the school and workshop, and by Christian training, to go back to their own homes and their own people as leaders in Christian civilization.

For the new buildings at Sitka over \$30,000 is in hand. This does not include the amount raised by extra subscriptions for the HOME MISSION MONTHLY, as that is in a separate account, and a rendering of it will not be made until summer; but, allowing for the sum that the enthusiastic editor of the magazine believes will be available, and the money already in hand, at least \$20,000 more is required to assure the completion of the work.

The heavy debt which the Woman's Board had to carry and the greatly increased cost for maintenance of our schools, caused by the unprecedented advance in the price of living everywhere, made it most unwise to press the claims of Sitka

earlier. Now the time has come for a general appeal for \$20,000 to erect the buildings at once—not by apportioning to synodical or presbyterial societies special amounts, but by letting societies and individuals, friends and admirers of Dr. Sheldon Jackson, and of the mission work in Alaska inaugurated by him, know of the pressing need and imperative haste in this matter. "He gives thrice, who gives quickly."

The work can be done more cheaply, more satisfactorily, with less disturbance to the routine of the institution, if all can be planned at once and executed expeditiously. But the invariable rule of the Woman's Board cannot be violated—*no building can be begun until the full amount to complete it is in the treasury at New York*. Several of the buildings have been provided for, but not their furnishings. The need now is for contributions—large and small—to a general fund for the erection and equipment of the Sitka buildings!

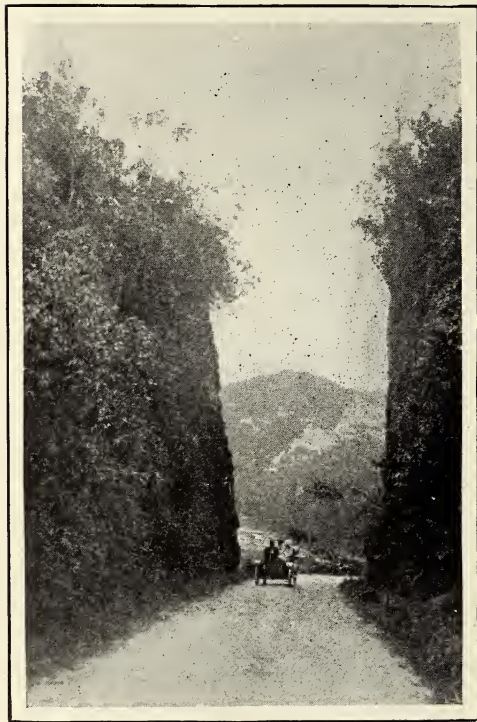
The enthusiasm and confidence of the Sitka pupils is voiced in the *Thlinget*, their small school paper, which tells of the practical and very hard work of the boys in digging the trench for the conveyance of power for the lighting plant, and in every page breathes the delight of all in the promise of new and proper buildings. Teachers and pupils have waited long—shall the glad message be flashed them soon that the waiting is over? The opportunity is here of furthering the cause of missions in Alaska, and of honoring our great missionary hero, Dr. Sheldon Jackson.

M. KATHARINE BENNETT

PORTO RICO IMPRESSIONS

By David R. Boyd, Ph. D., Superintendent of School Work

ON the twenty-second of January last we sailed out of New York harbor bound for Porto Rico. Going down, the voyage was exceptionally pleasant. The water was very smooth after the first day or so, and there was almost no



"OVER THESE SPLENDID ROADS WE SPED"

rough sea. That this experience could be varied was demonstrated on our return trip, however, when the voyage was very rough, there being only about a half day that was pleasant; one comber striking the side of the vessel in the night knocked in three or four staterooms; it was not on our side of the ship and we slept unconscious of the excitement.

Through the Island in an Automobile

On landing at San Juan we were met at the dock by an old friend, the superintendent of a plantation, with his automobile. I had expected to see him while in Porto Rico and have a pleasant visit, but was not prepared for the announcement with which he greeted us, that he had planned

to take his vacation at this time and had marked out an itinerary of the island, over the carriterres. It may be explained that carriterre means a road of earth over which a wheeled vehicle may run—in fact, as found at the present time, a well macadamized road. Nearly all the surface of Porto Rico is rolling or hilly. There is a heavy rainfall on the north side; this makes natural roads almost impracticable and renders the interior nearly impenetrable in any other way than by horseback. All freight and transportation of crops must be on the backs of horses. Coffee trains come down from the high hills in this way. The celebrated road between San Juan and Ponce, nearly eighty miles over mountains and hills, and said to be one of the best built roads in the world, was constructed by the Spaniards when they had control of the island. But aside from this there were almost no roads worthy the name upon American occupancy. A definite system of roads has been laid out for Porto Rico since the American occupation, and an average of perhaps \$200,000 a year is expended in extending the development of this plan. In a few years it will be completed, and will make every point on the island accessible by means of the very best macadamized roads. This will enhance the convenience and pleasure of travel.

A Comprehensive View

It was over these splendid roads that we sped in our machine, up through long arches of tropical growth, mile after mile; or, again, gaining broad, open views, marked with white parallel lines of the royal palm, the shining, glossy foliage of the banana fields, the mango trees, the gleaming lake-like tobacco fields—an effect produced by their being covered with a soft white cotton cloth, woven for the purpose, allowing the leaves to grow in perfection, and thus very materially increasing the value of the crop. Four times we swept across the island from sea to sea in our three-hundred-mile ride, over three different routes. Thus we were able to see the country in an exceptionally satisfactory manner, to note the varying conditions, and to get a close view of the people in their actual daily life.



"NEARLY ALL THE SURFACE OF PORTO RICO IS ROLLING OR HILLY"

The Top of an Ocean Mountain

The Island of Porto Rico is the top of one of the highest of mountains; its base is submerged three or four miles beneath the water. A point about forty or fifty miles from Porto Rico was long supposed to be the deepest water in the Atlantic Ocean; making the Island of Porto Rico an ocean mountain beginning thirty or forty thousand feet below the surface of the sea and extending to the highest point

of the ridge that forms the middle of the island. The island has been rising and lowering in the geological ages. As the coral insect has been building all around it at the water's surface, this ocean mountain that now projects above the water is one of the best examples of the cretaceous and lime-like formation of an island. It furnishes the basis of an exceptionally productive soil, and the rocks are the very best road material in the world. When



"GLEAMING LAKE-LIKE TOBACCO FIELDS"



ON THE WAY TO MARKET, PORTO RICO

the people of the whole island become enlightened, when they are able to adapt modern ideas to their natural resources, this little parallelogram, thirty-eight miles wide by one hundred in length, now containing a million of people, will easily support and maintain a population of five millions.

Industries

The coffee industry would be more profitable in Porto Rico were it not for the

coffee grain for market. This is all hand labor. If the family are half sick with anæmia, as is often the case, and cannot work part of the time, they get only part of a crop; this is a loss to the peon, and the owner of the plantation loses his profit.

The sugar land is not yet nearly all occupied. Porto Ricans are only beginning to apply the modern principles of agriculture, or rotation of crops and the other important means of retaining and developing the fertility of the soil rather than exhausting it. The development of all forms of industry—the orange crop, the pineapple, grape fruit and mango growing—is yet comparatively in its infancy. The specially fine quality of the fruits grown there is just being learned, and the transportation that makes possible the marketing of the fruits is just beginning. Some of the native fruits which are useless because tasteless are improved greatly by grafting. All this points to a future of prosperity.



THE LACHOFA, A FINE MELON-LIKE FRUIT

great expense necessary to plant and care for it. Coffee has to be grown in the shade, so shade trees must be grown and the plants put underneath, and after that they need expert and constant care. Part of a plantation is assigned to a peon and his family. They cultivate it, and pick the berries; they dry them and prepare the

The Porto Rico Scourge

Back up in the mountains the native blood is much better than it is down by the coast, where the negro population swarms. Even the most superficial observer could see that the mountain people are of purer blood, less mixed. The whole island, however, is full of the terrible hookworm disease, or anæmia. The hopeless feeling that Americans and others interested in the island had in regard to the cause and nature of the disease has largely been dissipated. Dr. Ashford, who is a noted authority, and a consulting physician of our hospital staff, was one of the medical

investigators that discovered the nature and remedy of the disease. He tells me that the numbers affected have been reduced twenty-five or thirty per cent. It is simply a question of being able to render sanitary the physical surroundings of the people. The treatment of those affected with the disease is specific and rarely fails. It is simple and cheap, costing less than two or three dollars for a patient.

Our Medical Work

Our church is maintaining at the present time three clinics, one at Mayaguez under Dr. Caswell and two assistants, where about fifteen thousand people are treated yearly. At our hospital at San Juan, where a daily clinic is conducted, about the same number are treated. At Toa Alta a clinic was taken up the first of the year by Dr. Jane E. Dunaway, under the direction of the hospital at San Juan. This clinic is conducted two days a week. Dr. Dunaway has treated over two hundred patients in two days. She has been averaging about one hundred and fifty. This is found entirely too much for her strength, and now she is confining her efforts to the most needy—seventy or eighty at each visit. We are leading in this work of medical missions. Our hospital at San Juan is doing a most surprisingly effective work with the resources available. I never fell into conversation with a person in Porto Rico, who discovered that I was there representing, to some extent, Presbyterian interests, who did not at once mention that we were doing a splendid work at the San Juan Hospital, declaring that if they or their friends were ill that is where they would be sent. The management of this hospital is under Miss Ordway as superintendent, and Dr. Hildreth as resident physician, with Doctors B. K. Ashford, S. H. Grubbs, and F. E. Kennedy on

the consulting staff, and they are doing a splendid work.

Why Mission Schools?

If there were needed any justification of our presence in Porto Rico with schools organized to teach the ordinary grades in the towns and villages, it would be answered by the fact that, notwithstanding the excellent provision that has been made for a public school system on the island, the accommodation is far from being sufficient to provide for the whole number of children needing to be taught.

The great need, in addition to instruc-



PALM-THATCHED SHACKS OF AGUADILLA, PORTO RICO

tion in scholarship, is the training of the youth in spiritual things, giving a knowledge of the Bible, teaching them songs, memorizing portions of the Scriptures, joining in the simple prayers. Intimately related to all this, and constantly given with it, is the teaching of habits of courtesy, respect and simple righteousness—that is, patience with each other in their play and work, purity of mind and habit, and non-profane language. All this can be instilled into the minds and characters of the girls and boys, and a conception of their proper relation to each other, laying the foundation for the forming of the ideal Christian home, which should be the real objective point of all our missionary effort.

As time goes on the public schools will meet many of these needs. Already many of the native teachers are fine specimens of

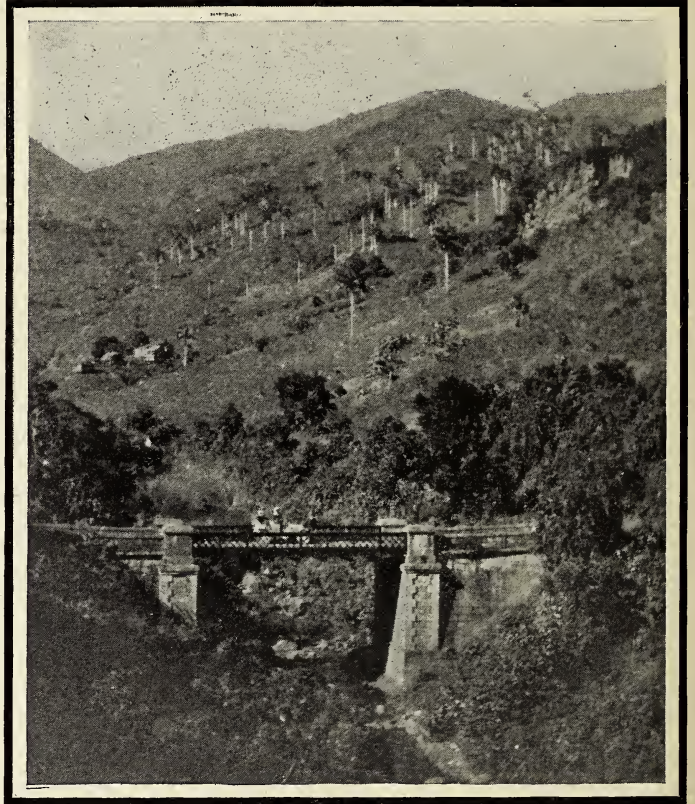
the effect of Christian education. Many of them are directly interested in training Christian character and are constant in their efforts to accomplish this.

A Need to be Supplied

There is a great need of native teachers. Dr. Dexter, the Superintendent of Education, told me that there is a sad lack of qualified teachers. It is required that the public school teacher know the English language sufficiently well to be able to give instruction in it, to have a good standard of scholarship, and to have some training in school methods and management; but it takes time to develop a large enough supply of these teachers to meet the needs of the population of over a million people. Therefore, the public school organization welcomes to the Island the fine personality and the strong Christian character that is found in our teachers. The very presence of these people on the Island has a splendid effect in stimulating the others to higher standards of work and conduct.

Again, we need to maintain schools there in order to have material from which to select individuals that we want to prepare for native leadership. It is an impossibility for our church, and indeed for all denominations together, to evangelize all the people of this Island. History does not disclose that any race has been evangelized from the outside; they must be given ideals and in the end find their own leaders and evangelize themselves. Our mission in Porto Rico should be to assist in selecting leaders and in training them; furnishing ideals, encouraging a native ministry, a native Bible service and ideal native teachers for their schools. To do this we must provide a training school. The natives must be trained so that they will be an efficient element in church work,

as Sunday school superintendents, teachers in Sunday school, assistants and leaders in prayer meeting and in many other forms of service, such as arise in our own churches. There is a great need for women to render service as Bible readers, as visitors and as normal teachers and assistants in religious services. An institution



THE AUTOMOBILE PARTY EN ROUTE

should be prepared as soon as possible that will furnish the means for training these boys and girls that we discover to be suited for development as leaders in the different lines of work.

There was a time when many earnest and sympathetic people thought that our schools were unnecessary and not the best form of missionary effort; but that time has gone by, and many of the most thoughtful observers see the need, and even the demand, for our schools.

The work of the Presbyterian Church is largely confined to the western end of the Island. It is enthusiastically regarded as of the very best in method and in spirit

and in results. I made a detailed tour of all missions except Lares. They are doing a great work, and as time goes on we must be alert to adapt ourselves to the needs, and to project a systematic and progressive policy by which all our differ-

ent departments may be made to supplement each other.

One who is taking his first observation of the Island cannot fail to feel an overwhelming sense of the stupendous opportunity that is still there.

CUBA AND THE CUBANS

By Beulah L. Wilson

AS I write, the sun sinks below the horizon, leaving a gorgeous glow of flaming red which gradually changes to a yellowish purple and accentuates the slender palms which scarcely move, so still is the air. Horsemen ride up and down the street, heavy wagons are drawn by oxen, and coaches with their warning bells and chattering occupants tell us again that evening has come.

And these people who drive every evening, who are they and what are they like? Cubans, and we who are here consider the Cuban a descendant of the Spaniard—a white man. Of course, there are many negroes and no color line has been drawn, except in the public clubs. In fact, many of the negroes have become distinguished soldiers and statesmen. But the vast majority of them live in squalid filth, ignorance and immorality. Of the white men, there are two distinct classes, the "guajiro" or farmer, and the town man.

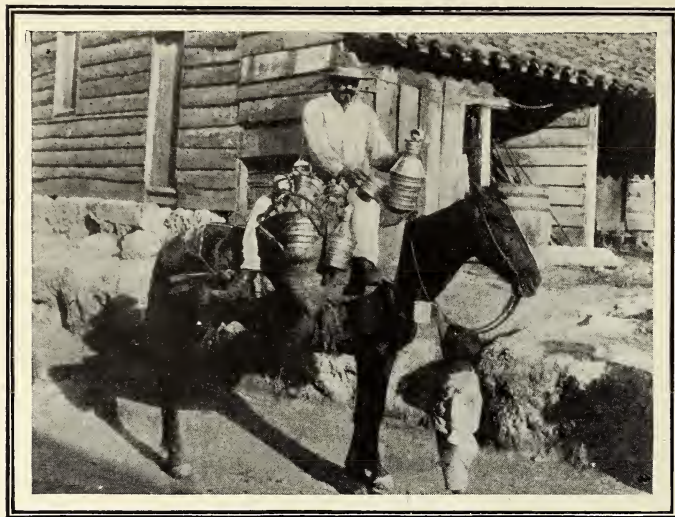
The "guajiro" lives in a little hut made entirely from the palm tree. The trunk furnishes the walls and the long, heavy leaves the roof, which reminds one of the European thatch. At night the wooden doors and windows are closely shut. Thus the "guajiro" lives and seems very happy. His señora presides over their two or three rooms with as much grace as a society woman, though the children run about half naked, and the pig and the chickens are the pets of the whole household. Thus days pass into years. The children grow into bashful boys and coquettish señoritas. They marry and live over again the life of their parents. No education, no books; instead of religion they have only a superstitious Catholicism, which has degenerated into heathenism.

In contrast to the "guajiro" is the town man, a spick-and-span little fellow who, dressing in the latest style, promenades every evening with his chums.

But where is his wife? She stays at home, happily fanning herself as she rocks to and fro. When a visitor appears, the many children cling to her skirts and chair. She is always cheerful and always talkative. Housekeeping does not trouble her. The cook presides over the kitchen and the laundry is always sent out. True, the wife sews, doing beautiful embroidery and drawn work; but a buttonhole is almost unknown. Indeed, it is much easier to pin together one's dress than to sew on buttons. Then, there is her music; practically all the Cubans play the piano.

On Sunday is the grand family reunion and jollification, often ending in a little dance. Then there are the fiestas. The señora and her daughters, large and small, prepare for these. There is no time for books or church. Saints' days are celebrated with dancing, feasting and revelry. The patron saint is carried through the street, followed by a long procession and music. As the image passes, the men reverently raise their hats and they all pray for its blessing. Then they return to their revelry.

While thinking along this strain, our school comes upon my vision, and despondency gives place to enthusiasm, and happiness is restored. Indeed, how could it be otherwise, when one thinks of the bright, dark eyes and eager faces? Here we place our hope. If we can enlighten the children, we will enlighten the coming men and women. The soul is there, but must be developed. We need only to look at our class graduated last year. Three of the seven graduates are now at school in the States and have passed their examinations very creditably. Two of the girls who remained in Güines are helping in our school. As all the courses of the last year are in English the students have acquired a fairly good command of two languages. Every Tuesday night our English club



A CUBAN MILK SELLER

meets. To this club only those of the last three years can belong. Nothing but English is spoken, and one is agreeably surprised at the apparent ease with which the children talk.

As I look from my window the moon has risen, such a moon as is seen only in the tropics, shedding its silvery light on the shining leaves of the gently waving palms. Wafted toward me come strains of music—soft and melodious, sung in the Spanish tongue, but always in a minor key, with a jerky yet regular rhythm and ending in a long, sad wail which seems like a cry for something which must be had and yet is unattainable.

This is the character of Cuban music, and is said, by those who have studied the people, to typify their life. On the outside is joyous brightness, but underneath and always present is the sad yearning for something—that something without which no life can be happy and complete.

SPIRITUAL PROBLEMS IN THE TROPICS

By Rev. Jose Ripoll. Translated by Mary M. Coy

OF a truth, one must live in these hot countries to explain the lack of a personal conscience, and to appreciate the great necessity for a conviction, a belief, a personal religion which is the only thing that can develop spiritual life in the tropics. The Romish Church has always educated the people in masses and has never given attention to individual work in educating and developing thought, that public sentiment might be rational and men not be led to accept hastily today, in a thoughtless way, what they do not know and may as quickly leave tomorrow. There is no public conscience here, for there is no personal conviction. The people of the tropics form their opinions by imitation. This is well illustrated by the Spanish refrain, "Donde vas, Vicente? Donde va la gente." "Where are you going, Vicente? Wherever the people go."

The power the political leaders have had, and the ignorance that has always been prevalent among these people, are enough to explain this phenomenon; it well suited the feudal lord to maintain ignorance and the priests to foster it. For this

same reason, in these days, when we try to instruct and educate the people, the rich property owners do not wish to aid anything that will make their subjects more intelligent and moral than themselves.

Night schools are much needed for teaching reading. More than those who sell the Bible, we need Bible readers who will go into the homes and substantiate the truths of the pages read and ascertain the results of the conversation and instruction given to the people; not mercenary, but consecrated men who will seek to put themselves in contact with the people, that those who wish may improve their minds; who can talk to the young men of the problems of life and of the sins which prevent a strong, upright, mental and moral life, a life of service to mankind.

In tropical countries, the Gospel is the one power that can form public opinion, not through preaching only, but through the life of the schools, where the conscience of youth is developed. The people who wish to educate themselves are the ones who have aspirations. Here lies the whole secret—Educate!

PORTO RICO THROUGH AMERICAN EYES

By Jeanne Sloan, Anasco

IT is related that when Columbus returned to Spain, after having discovered Porto Rico, in attempting to describe the beauties of the island to Queen Isabella, he crushed a silk handkerchief in

of painting being orange and the brightest of blue, grass green and dark red.

Because the rainfall varies considerably in different parts of the island, the amount of vegetation differs. In some sections



THROUGH THE CANE FIELDS OF PORTO RICO

his hand, and said that it represented the surface of the country. Its peculiar formation is strikingly odd and picturesque to the newcomer. With the exception of a narrow coastal plain, the entire island is mountainous; nor are the mountains alike in appearance. Sometimes they are in ranges, resembling in miniature the southern end of the Rockies, again they are in heterogeneous confusion. In some places single cones rise to a great height. Porto Rico has been truly called a tropical Switzerland.

The colors are much brighter than in the North. The sky is bluer, the vegetation greener. The people display a corresponding love of vivid hues in all their possessions. They usually wear dresses and ribbons of showiest colors. Their houses challenge the eye; favorite combinations

our cherished shrubs or household plants grow in rank profusion. In places, one sees for miles along the banks of a sluggish stream the water hyacinth, a mass of purple, each cluster being over a foot in length; in other places are tree ferns growing to a height of thirty or forty feet; and the bamboo, waving like huge plumes, is everywhere. Should a fruit tree from the North be planted here it might bloom all the year round but never bear fruit. Cannas or varieties of orchids would here be considered as weeds, while some humble specimens of our Northern vegetation—as elderberry—would be cherished. One finds many varieties of the banana, from the lady's finger to the plantain, eighteen inches long. The root of the plant is almost everlasting and puts forth two shoots a year, each one bearing a bunch of

fruit. The breadfruit, though interesting, is not nearly so much so as one is led to believe from geographical description. It must be cooked like a vegetable, and does not appeal to the American taste.

As no cellars are dug, a house is either two stories high or built several feet above the ground. In a two-story house the lower floor is occupied by a store or poorer family, and the upper by the well-to-do. All houses are planned alike and have a balcony in front and a "patio" in in the rear. Glass windows are seldom seen. There are two sets of doors, one with shutters, the other heavy and solid, to be closed at night, for there is a belief prevailing here that night air is not good. The poor live in one or two roomed huts, also elevated from the ground, and almost bare of furniture. There is no middle class, only the upper and lower. The poor or lower class form at least ninety per cent. of the population. This lower class, especially in seaport towns, contains considerable negro blood. In the mountains the people are of much purer extraction, though everywhere there is much evidence of slavery. This class have little or no ambition or desire to better themselves; they would prefer not to work and, consequently, not to eat, rather than to work and have sufficient. Coffee and the inevitable cigarette allay hunger. Protestantism is slowly but surely forming a middle class from the lower.

The great mass of the people walk in the middle of the streets, carrying any package or weight on their heads. Now a boy goes by, carrying three or four gallons of water on his head, or a huge tray of wood containing cakes and candies, which he sells for one cent each; now a woman, her head draped in a bandana handkerchief, carrying a huge basket of clothes freshly laundered. At the funeral of a child one often sees the coffin carried on the head. Silence is no virtue, all are talking or screaming as loud and as fast as they can.

Hot water is an almost unknown quantity. Clothes are washed at the bank of a river on stones, with cold water. Dishes are washed in cold water. The first time I asked for hot water for a bath a small coffee-pot, holding less than a quart, was brought to me.

The names of the children are always startling to the stranger. We may enjoy hearing Constancia, Inocencia, Provi-

dencia or Fidela, but we are amazed to meet scores of little boys named Jesus (pronounced Hes-sus), or Juan Bantesta. Then there is the occasional name, as Gracias a dios (thanks to God), or Serafin. Most children are named for the saint nearest to whose day they are born, and celebrate their saint's day, not the day of the month of their own birth. For instance, should parents decide to name a child born in August, or any other month of the year, Antonio, he would not recognize August as his birth month to be celebrated, but San Antonio's Day, January 17th.

Adios is a common form of greeting on the streets and is translated good-bye, with the result that many of the children upon meeting you in the morning, though expecting to be with you all the day, will say "Good-bye." In fact, many things are here done in the opposite way from the American custom. Recently, we had the house in which we live renovated. We found the paper hanger very careful in his work at the top but not making the paper meet the base-board below. We called his attention to it, but he said, "That does not matter, the border goes there." Again the locks on the door are put on upside down.

Sunday is the day of festivity here. In large cities there is market every day, but in the towns Sunday is the one market day. The people come in from the country carrying produce or other articles of merchandise in the large baskets (banastra) placed across a horse. They go to the plaza and in a few minutes arrange a booth, having a covering like a huge camp chair. All sorts of vegetables are sold, also hats, mats, brooms (three cents each) and trinkets of all kinds. Everything is sold by the cent's worth, not by weight. If one wishes to purchase sufficient green beans for a meal, a number of little piles are collected, each one cent. Ice cream, pink in color usually, is sold by the cent's worth. However, as the prices vary with the persons buying, considerable talking is necessary for each purchase. Here one always finds the "halt, lame and blind," begging. The poor are certainly with us always in Porto Rico.

There is a fascination about Porto Rico that is irresistible to many. The out-door life and apparent freedom from care is delightful. One gets what has been called

"tropicitis," which lures him back to the island, after he has left. Yet there is much to be deplored, and there are many

customs which can never be tolerated by Americans. Truly, "the States" look very good after one has been here some time.

MEDICAL MISSIONS AS AN ANSWER TO THE SPIRITUAL PROBLEM OF THE TROPICS

By E. Raymond Hildreth, M. D., Presbyterian Hospital, San Juan, Porto Rico

WE may consider the spiritual problem of the tropics as being twofold. The first phase, as in any locality, is how to get the message of the Gospel to the people; the second is how to get the people into a proper condition to receive, assimilate and act upon the message. Let us consider the question under these two aspects and see how medical missions furnish a solution of the problem.

Porto Rico is a very thickly inhabited island, there being about two hundred eighty people to the square mile. In the cities and towns the people can be reached by the preaching services, but in the country districts the people are scattered and isolated on the hills. One of the things that strike the traveler forcibly is the way in which the people are scattered all over the island. It is practically all hilly, and almost every little hill has one or more shacks on the side or perched on the top. These are, for the most part, out of reach of the evangelist. Only recently one of the American missionaries was speaking to me of the difficulty and seeming impossibility, at present, of carrying the Gospel to these country people. But in the medical work we do not have to go to these people, for they come to us. When they are sick there is no doctor to call in, and what few hospitals there are admit only those living in the town where they are located. So, from an area extending out twenty-five or thirty miles into the country, the people come to the Presbyterian hospital at San Juan. Here the Gospel is read to them, and those who remain in the hospital hear repeatedly the

story of the Cross under conditions most favorable for it to accomplish its purpose in their lives. And thus, scattered throughout these hills, there are dwellings into



WAITING FOR MEDICINE IN THE DISPENSARY, SAN JUAN HOSPITAL

which has entered the light of the Savior's life and teachings. This leads us naturally to the second part of our problem.

As a general rule a sick, anæmic man or woman will not make a strong Christian. They used to think that ninety per cent. of the country people in Porto Rico were naturally lazy, until it was found that they were all sick. Medical missions aim to put people in proper physical and mental condition to appropriate the teachings of Christ. For example, a man came to us last year with a tumor weighing twenty pounds. He had sought relief from many doctors and had just about given up all hope. A successful operation in a Christian hospital meant more to him than scores of sermons in a church.

A little boy was brought to us who had undergone two unsuccessful operations.

When he was well and ready to go home he asked for a Testament to carry with him. Truly a little child may lead many in that home and neighborhood into the light of the Gospel. A little girl who was able to see again, after having cataracts removed from both eyes, asked that we sing in the Sunday morning service, "Once I was blind but now I can see, the light of the world is Jesus." I believe that the last part of that meant even more to her than the first. Without the work of medical missions, doubtless none of it would have meant anything to her.

Two weeks ago, on Saturday night, I was called out to see a man living a short

distance away, stricken with a disease for which immediate operation is the only cure. Hence, instead of speaking at the hour for service Sunday morning, I had to work over the operating table. That life was saved for a time, and we pray that the Gospel teachings received while here may be used to save the man's soul for eternity.

Enough has been said, I think, to show that medical missions can very largely solve the spiritual problem of the tropics. The opportunity and privilege are offered to all the readers of this magazine to help in this work and make it increasingly useful in bringing Porto Rico to Christ.

NATIVE NURSES IN MEDICAL MISSIONS

By a Member of the Hospital Staff

THE work of our San Juan Presbyterian Hospital presents three phases—the humanitarian, religious and educational. The aim of this article is to tell something of its value as an educational factor, as shown in its work of training nurses.

When Dr. Atkins began her medical work here on the Island, she found no one to assist her in the care of the many sick people whom she visited from day to day; consequently, when she conceived the idea of establishing this hospital, she planned to include in its work the training of young women in the care of the sick. It was not an easy matter to find young women to train, however. The place and work of a nurse, as we know it in the homeland, meant nothing to the Porto Rican people. Nursing, hitherto, had been done by the Sisters, very few of whom had had any education along those lines, and it was not supposed to be the work of a well educated, well brought up young woman of the better class. So Dr. Atkins had to start her training school with a young negro widow of very little education, who had been doing laundry work for her. The Doctor had to supply her probationer's clothing. Miss Burns and Miss Bogart, who were in charge of the nursing at that time, must have had much patience in instructing this first nurse; but she has well repaid them for all of their labor, for she continues in the profes-

sion, and though still not as well educated as we might wish, does very faithful and creditable work.

From this small beginning the training school has grown until we now have places for sixteen pupils. It is our aim to raise the standard of entrance gradually until we get just the kind of young women who should be in such work. The course of study is much the same as is found in any training school in the United States, except that it has been simplified to meet the needs of our girls. They spend two and one-half years with us, two months of which is the probationary term.

Anatomy and physiology, bandaging, also elementary lessons in bacteriology are taught by the physicians; while instruction, both practical and theoretical, in nursing, massage and dietetics, is given by the superintendent of the school and her assistants. We hope in the future to include more of domestic science in the course than heretofore—a training which our pupils very much need. As a rule, they have not had even the little instruction in systematic housekeeping which most of our young women at home receive before taking up such a course.

We receive them at a younger age than would seem advisable to many readers, but women of this country develop early, and it seems wise to us to take them when they are more easily moulded into our ways. They know very little of what



NATIVE NURSES NOW IN TRAINING AT PRESBYTERIAN HOSPITAL,
SAN JUAN, PORTO RICO

real work means such as they find here. Indeed, their strength is hardly sufficient for the long and hard days to which an American nurse is accustomed. For that reason we must have more nurses for the number of patients than, at first sight, would seem necessary.

As nurses they are very sympathetic and very willing to try to please. To assume responsibility is not easy for them, and that, together with the lesson of exact obedience, is most difficult to teach them. Of course, it takes daily—yes, hourly—vigilance to see that neatness and cleanliness prevail throughout the hospital; yet,

sent out this last year, we feel will do us credit, and we hope they may carry with them into many homes what they have learned, teaching lessons of hygienic living as well as relieving suffering.

It is our desire to make of this the best possible nurse's training school and to do more for these girls each year than we have done before, making of them strong, good, true, Christian women as well as capable nurses, who will go out from us prepared to be real missionaries to their own people—not only helping to care for their sick bodies, but carrying to them the news of Salvation.

withal, we have scarcely anything but words of praise for their work.

During the entire course of training they receive regular instruction in the Bible and are accompanied to the Spanish service in our church on Sunday evening each week. Nearly all are professing Christians, being members of some of the churches in other parts of the island.

The class of four young women, which we

FESTIVAL OF CANDALARIA, AND CARNIVAL

MARINA MISSION, MAYAGUEZ

By Clara E. Hazen

SCARCELY do the sweet strains of Christmas music cease in our missions when the celebration of Candalaria and carnival begin in Mayaguez. Candalaria is the patron saint of this city, and also of the firemen. The name means lightbearer, but all the scenes of this fiesta cannot be said to be of that nature. One feature is the pica—a form of gambling not permitted except during the ten days

of Candalaria. At that time the street in which our mission is located was lined with these gambling tables, except immediately in front of the mission property, where, with the aid of the police, they were kept away.

Children coming to school were subjected to the temptation presented by the glittering wares on the tables, and the possibility of winning them should they

try. During Christian Endeavor and other services, the voices of the managers and the winners and losers were heard at a most disturbing and distracting rate.

Until a sufficient number of people are convinced of the wrong of this gambling, so as to prohibit its existence, it will go on, the people being robbed of the necessities for which their money should be used, and of what is infinitely more

image of a saint to take home to her aunt who is sick. Reasons given for not attending services are sometimes that they have to go to market, or work, or attend some diversion.

A child is late for school and the reason is found to be that she went to carry breakfast to her father, a prisoner in jail.

A man is engaged to do certain work. Failure to obtain the material necessary



SUNDAY MORNING STREET SCENE, SAN GERMAN, PORTO RICO

valuable, the desire to earn in an honest way.

The next day after Candalaria closes, carnival begins and continues until Lent.

In carnival time one seems free to do as he chooses, even though that be the throwing of flour into the eyes of another, hitting with egg shells filled with water, or the emptying of a bucket of water from the housetop upon those who may be passing along the street.

Each day through the year brings a variety of experiences in our school work. Some of these sadden as they reveal the depth of error, degradation or false ideas; others cause rejoicing by their evidence of growth and promise and progress.

A child comes to school and asks for an

makes it impossible to carry out the original plan, so he is paid for the time he has worked. He complains that he had worked at a pace used in job work. When asked if he had one way of working by the day and another by the job, he replies, "Oh, certainly!"

One woman's reason for not coming to church with her children was that they behaved so badly she did not want to be where she could see them. This lack of home discipline and parental authority gives rise to much trouble.

But all the experiences are not of this type. Many encouraging features enter in and make us glad we are here; the beautiful country, with its everblooming flowers and luxuriant foliage; the kindly hospitality of

the people, and their intense desire to have their children enrolled in the school; the enthusiasm of the children as they come each morning, with bright, eager faces to begin the day's work; the Sunday schools, ever increasing in numbers and fruitfulness; children saving up their pennies to buy their Bibles; women learning to do their marketing and other week-day work at the right time.

Numerous are the signs of true progress and the unmistakable evidences that many are learning to know the truth, a practical knowledge of which alone makes free.



GUINES, CUBA

The first house is the teachers' rented home; a short distance this side is the lot for the new school building

LATEST MESSAGES FROM THE ISLANDS

SANCTI SPIRITUS, CUBA

By Mabel J. Rogers

TWELVE hours east of Havana, in the rich province of Santa Clara, is the quaint old town of Sancti Spiritus, or city of the Holy Spirit. Founded by order of Valasquez in 1514, it is one of the oldest cities in the island, with a population, in the city proper, of 12,000. Its narrow and crooked streets suggest the time when these

same windings and sharp corners protected the inhabitants, fleeing for cover, from the bullets of the pirates who came up from the south coast in search of booty.

Sancti Spiritus boasts of the oldest church in Cuba, built in 1604, which is now the principal Catholic church of the two here. When Catholicism was at its height, there were seven churches at different points in the city.

The Presbyterian Church began work here eight years ago; in the following year a day



UNDER THE LAUREL TREES, SANCTI SPIRITUS—MISS MABEL ROGERS AND SOME OF HER PUPILS

school for girls was opened. Soon boys were admitted, and now boys and girls are about equally divided in the enrollment, which numbers eighty—eighty bright, lively, lovable boys and girls, just as we find everywhere, all anxious to get the education which in many cases was denied their parents. Indeed, the parents are so desirous that their children should advance in their studies, that they do not look with favor upon a long summer vacation, being afraid that the children will forget what has been learned.

Many of our pupils come from poor families, where there is necessity that all share in the family support. Many of the boys run errands out of school hours, or, in the tobacco season, work at sorting tobacco, and even some of the girls work thus after school. One of the girls is acting as janitor of the school this year, and thus avoiding the necessity of the unhealthy work in tobacco.

Bible study is part of the regular school work. Miss Pyland's little boys are learning passages of Scripture, and lessons on the children of the Bible. Miss Zayas' girls are studying the Gospel according to St. Matthew, and keeping note books. My older girls and boys are studying Old Testament history; each has a Bible of his own, and prepares the lessons directly from it.

The building used for our church and school is a large, square, two-storied structure, facing the main plaza of the city. Its whitewashed face is quite presentable, but at the side and back it is dilapidated looking, the sides being exposed after tearing away an old church which joined our building at one time and was used as a Jesuit school. The city owns this site and intends to convert it into a public park when sufficient funds are available. This means that our church and school must move. The church already owns a lot and will soon begin to build, but the school must have ground and a new building. May we not have them before we are turned out of our present quarters?

OUR OPPORTUNITY IN LARES

By Jane Herron

A DESCRIPTION of some of the places where our services are held would perhaps show not only the opportunities in our mountain town, but also how these opportunities are being used by the missionary and how they are appreciated by the Porto Ricans.

Lares is situated on a hill, sloping on all sides, and on these slopes are built the homes of most of our church members and our school children. The houses are placed closely together, facing any direction chosen. Here we, the missionaries, the baby organ, and the Porto Rican worker go every week to hold services.

Will you go with us to one place of service? A room not more than twelve feet square, with its windows closed and one door opening to the fresh air, is filled with benches, crowded with children of all sizes and colors, mingled with adults. There are often thirty, forty, or more in this little room, nearly all children, but interested ones, singing with all their

strength—and if you ever heard a Porto Rican child sing you know it is no weak sound.

Or will you go with us to another place? Down, down the hill we go over rocks and stones to a house, smaller than the first. Here are held week-night services and Sunday school on Sunday afternoons. At this latter service often sixty children are wedged in, but seemingly happy; there is no complaint of lack of room, their only cry being for a hymn-book.

One night, recently, as I left the church I heard a man ask our Porto Rican worker if he would not come and bring the señoritas to his house to hold services. So last week we went. His house faces the road on the edge of the hill, the back of it being built up on stilts, the whole of it entirely composed of dry-goods boxes. Here, in a little room about eight by twelve, we had one of the best meetings ever held; the street and house were filled with people. The owner said if we would come again he would tear down the wall into another room to make a larger place for services.

Does this not show that some of our people are interested in our work? Especially do they make us feel that we are gaining, as every house in which services are held is the home of someone in our school. With the added encouragement of the presence of our new American minister, much may be accomplished in this mission.

AGUADILLA, PORTO RICO

By Edith A. Sloan

The mission school, working hand in hand with the mission church, strengthens and deepens the work of the Church by uniting it more closely with the daily life of the pupils, draws within its doors those who would not otherwise come, and trains up within it a force of consecrated, intelligent workers. Now is a time of great opportunity for the Church in Porto Rico. The work must be permanent. To be permanent, the foundation must be well and strongly laid.

Firmly established, with eight grades, four American teachers and one Spanish teacher, our school has made rapid progress during the past year. Now, in our mission school, is provided a course of instruction that will prepare our boys and girls to enter the Normal School at San Juan, or the Theological Training School at Mayaguez, to be more efficient homemakers or to be teachers and workers in the church.

Every day throughout the course a period is devoted to Bible study in each grade, beginning with Bible stories, memory verses, etc., in the primary room, to the study of the Life of Christ, the Acts of the Apostles, the Epistles. Psalms, catechism, in the more advanced grades. Thus these boys and girls go out with a physical, mental, moral and spiritual training which must make them stronger to fight life's battles and to help others in the same struggle.

Most of our mission schools in Porto Rico are of the primary grade. Aguadilla is one of the stations where there are pupils who make

an eighth grade advantageous in the development of mission work. Writing soon after the close of the last school year, Miss Sloan gave this testimony: "It is such comfort and satisfaction to feel that one's work is doing some permanent good in fitting real live boys and girls for practical usefulness right here and now. In one year—last year, which was the first in our new room—two pupils passed from the eighth grade, and received diplomas from the Government, which qualify them to teach in the Normal School. The boy is trying to get one of the scholarships provided for worthy boys. He expects later to enter the ministry. We need trained workers constantly in our church, if our work is to be permanent. A year ago not a girl could be found in our church to help in our primary Sunday school. Now we have a class of twelve, most of whom can be called upon at a moment's notice to take a primary class. With another year of training in school, such as our eighth grade now affords, will they not be still better qualified? Most of these girls would not be in school now if it were not for the eighth grade.

SAN GERMAN, PORTO RICO

By Guillermina Nazario

I am glad to tell something of my work. My school is well organized, and more advanced than last year. I am working with thirty-one children divided into two grades. They are very interested in Bible study. I teach them the stories of the Bible. Most of them attend Sunday school. Out of school I make visits in my pupils' homes and speak about the Gospel. My motto is to have a good school, to teach them as much as I can, and to be faithful always. We have only twenty-eight members of our Christian Endeavor Society, but they are faithful. I am the president. I work in the church, also.

If I could express my thought as well in English as in Spanish I should tell you many things about my work, but it is impossible for me. Excuse my English, please.

HAVANA, CUBA

Soon after the opening this year, Miss Hunter wrote: "Nearly all the pupils are bright, sweet children. Indeed, it would be hard to find a busier, happier group of girls anywhere. They are eager to learn, and work very hard, if one may judge from the *sounds* of study. Cubans love noise, and the children cannot comprehend the desire of their teachers for order and quiet in the schoolroom. This is only another characteristic of the incomprehensible American.

Feast days and Saints' Days interfere with the attendance. Not only must the child celebrate her own "Santo," but those of her father and her mother. Sometimes even the earlier ancestors are remembered in devout families. In spite of all, the children do learn, and we believe they are getting new ideas of life and new conceptions of Christ and His teachings.

OUR STATIONS AND TEACHERS IN PORTO RICO AND CUBA

PORTO RICO

AGUADILLA. Miss Edith A. Sloan, Miss Frances R. Dickey, Miss M. Josephine Eakin, Miss Ruth E. Watts, Miss Marg. Ponce de Leon.
ANASCO. Miss Jeanne Sloan, Miss Margaret E. Baker, Mrs. Trinidad Boix.
LARES. Miss Jennie Herron, Miss Della Penland, Mr. Luz Mendez.
MAYAGUEZ. (Colegio Americano.) Miss Sara M. Williams, Miss Ellen Margaret White, Miss M. M. Weyer, Miss Josephine Black, Miss Anna Monefeldt, Miss Petronella Ghigliotto.
MAYAGUEZ. (Marina School.) Miss Clara E. Hazen.
SAN GERMAN. Miss Guillermina Nazario.
SAN JUAN SCHOOL. Miss Mamie H. Smith, Miss Candace Morrison, Miss Nicolasa Mendez, Mrs. Tomas Rodriguez.
SAN JUAN HOSPITAL. E. Raymond Hildreth, M. D., Miss Jennie Ordway, Jane E. Dunaway, M. D., Miss M. L. Beaty, Miss Maud M. Thompson, Miss Lottie G. Williamson, Miss Bessie Sutherland, Mrs. M. E. Craighad.

CUBA

GUINES. Miss Beulah L. Wilson, Miss Daisy Richardson, Miss May De Armond.
HAVANA. (Colegio Westminster.) Miss Martha B. Hunter, Miss Annie A. Hunter.
NEUVA PAZ. Miss Mary M. Coy.
SANCTI SPIRITUS. Miss Mabel Jane Rogers, Miss Ida A. Pyland, Miss Isabela Zayas.

OTHER NOTES

By David R. Boyd, Ph. D.

TWO DEDICATIONS

I ATTENDED two dedications of chapels connected with our work, while in Porto Rico recently. About eight miles from Isabela, where the church is under the care of Rev. E. A. McDonald, the work has gone on for some time with Sunday school and preaching service, and had so developed that it was determined to build a chapel. The dedication took place at about four o'clock in the afternoon, the people assembling from all parts of the country. They are farmers engaged in different kinds of truck gardening, recently introduced, and in raising the staple crops of the island. The church was soon full of eager, expectant faces. All joined in the exercises of singing, gave eager attention to the reading of the Scriptures, and listened almost without motion to the dedicatory address of the Rev. Judson L. Underwood. At the close of each prayer there was a general, audible, hearty response of "Amen!" The church is built of cement blocks, and will accommodate about two hundred people; it was erected largely by the efforts and contributions of the natives themselves; so far as labor and material could be furnished by them, it was done. The expense for skilled labor and material was furnished from outside sources. This place is called Jobos.

At Congrejos Arriba mission work has been carried on for some time by workers from Santurce, under the direction of Rev. Mr. Glecknor. Here also a small chapel has been erected. Practically all the expense was contributed by the people on the field and their friends. This is a wooden structure accommodating about seventy-five or eighty people. The dedicatory exercises partook, in part, of the nature of an entertainment, furnished by the older boys and

girls of the community. There were recitations and dialogues on distinctly religious subjects, presented in a most effective way. The dialogues, or little dramas, were written by the more intelligent of the native helpers and workers. (The language is a combination of gesture and phrases. There are fifty gestures that are naturally understood to have a definite significance.) The dialogues, or little dramas, were paraphrased or composed for the occasion, and the delivery of them by all, from the smallest child to the most mature boys and girls, was of surprising dramatic excellence and effect. Everywhere on the island the people showed unmistakable aptitude for the expression of their experiences and ideas and feelings.

The formal dedication of the chapel was conducted by Rev. E. A. Odell. His dedicatory sermon was peculiarly effective, as shown not only in the interest but by the emotion displayed by the listeners during its delivery. Their songs were translations of our more familiar hymns to the tunes with which we are familiar. They adapt them, however, to their peculiar ideas of music.

ONE OF THE PEOPLE

Mr. Juan Cancio Ortiz is the mayor of a district in Porto Rico, a very wealthy man who has come up from the laboring class. He was left an orphan in a family of eight children, on eight acres of land. He was able by his exceptional ability to support the family, and to come up to a point where he is now a person of large means. I was told that he had eleven hundred acres in sugar cane, and I saw large plantations of pineapples. Mr. Ortiz has recently united with our church and will be ordained as an elder. He is exceedingly anxious to do what he can to better the condition of the poor people of his district, no doubt recalling his own experiences in the poverty of his childhood. He has maintained for some time, at his own expense, a school planned to teach the children the industries of the locality and to carry them as far in scholarship as possible. He is now anxious to establish a school for girls where they can be taught how to maintain an American Christian home. Mr. Ortiz is an example of the kind of a Porto Rican we should help to become a leader of his people.

FROM THE SECRETARY'S DESK

New Officers of local societies usually find May the psychological month for adopting new plans. These are naturally grouped under four heads: increased attention to the literary or educational part of the meeting; increased care for its influence as a neighborly element in the church; increased financial responsibility; and increased spiritual power.

Local Auxiliaries can learn much from our women's clubs in planning for the educational part of the meeting. Have a short, crisp talk on a field prepared as carefully as if the member were to deliver it before her literary society. Do not read articles from the HOME MISSION MONTHLY unless it is to advertise the magazine and show its value, but a racy review of the current number of the magazine makes a most attractive feature of a program. Do not be afraid of variety at your meetings—often the new thing is good chiefly because it is different. The missionary meeting is not a sewing bee to make garments for missionary boxes, but it is to quicken sympathy and to deepen prayer life by knowledge of the field.

Social Life in our churches is largely dependent on the women, and the place the missionary society has in developing a strong sweet, neighborly spirit, in the whole church life has not often been fully realized. Have a visitor's committee, who systematically call upon strangers, the sick, and those in trouble, and do not forget the busy women, who are often the most neglected because no one takes the pains to especially invite them to meetings or to tell them of a new or interesting development in the mission field. Do not at the first

call present a pledge card or a bunch of envelopes—for too often we are not tactful in urging the financial claims—but first establish a purely friendly, neighborly relation.

Finance is an increasingly interesting subject the more we study it. We all have decided views upon it. Personally, I believe a careful canvass of all the women of the church should be made at the beginning of the auxiliary year, by a committee,—sufficiently large, so that no one shall be overburdened—each of whom is given a definite group of women to see. Small pledge cards in small envelopes are furnished, which are to be returned sealed to the treasurer or financial secretary of the society. The committee-member is not to know the size of the pledge—it may be ten cents or ten dollars a month; whatever it is the donor settles the question of her gift systematically and proportionately with her own conscience. If you have a better plan let us hear from you.

Spiritual Power in all church life is developed largely by spiritually-minded leaders. Our missionary societies are no exception to this general experience. This does not by any means imply that the president must always lead the devotional service in a missionary society or always pray audibly, but there must be a little inner circle of praying women, not necessarily officers, who are using all their tactful common sense, their Christian courtesy, in helping. All the women pray the Lord's Prayer. Sometimes it is wise to suggest a few moments of silent prayer to be followed by a sentence petition from several. So many of our women in the rank and file are hungry for in-

creased power and usefulness which generally comes in the practice of audible prayer. Try it.

Rural Societies find May a good month for renewing energy. My heart thrills as I think of the dear little country societies I know and how many of them are the one uplifting influence of the community. One I frequently quote as the "model society," because all of its members pay contingent fund taxes, all subscribe to the HOME MISSION MONTHLY, and funds are remitted quarterly; of course the laugh was raised when in answer to an inquiry I said the membership was three! I still maintain my point that it was a model society. In that community there was no pastor, no Sun-

day school, no prayer meeting, and the only visible influence for righteousness was that little group of three women. A change came in the community and people moved in, industrial life was quickened, and the next thing I heard, the church had a pastor and the society had entertained the district meeting. Last week a letter came to my desk from one of the three saying, that as the result of a marvelous revival many had professed their faith in Christ and had united with the church. The little missionary society was indeed the "handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon."

JULIA FRASER

YOUNG PEOPLE'S DEPARTMENT NOTES

THE work in our island possessions is very dear to the hearts of many of our young people's societies because of their prayers and gifts for its support, and we are glad always when the month of May is reached in the list of Home Mission Topics. Although three letters telling of the work in which they are specially interested are sent annually to all contributors, the young people are eager for more, and the readers of the HOME MISSION MONTHLY would confer a benefit by loaning their magazines for the young people's meetings. This number will be of special value. Collect all your May numbers of the magazine, as they will be needed for reference with the study of Cuba and Porto Rico from the beginning of the summer conferences on through the next year.

THE new study book will be ready in June, and the name of the author is sufficient guarantee of its merit. "Advance in the Antilles" is the title of the book and Dr. H. B. Grose the author. It will be sold at the usual prices, and teachers will be found at the summer conferences who will show you how to lead a class in your own society.

JUNIOR societies continue their enthusiasm for their special work—the children's department of our Presbyterian Hospital at San Juan. The Juniors of Fort Scott, Kansas, collected papers, sorted and tied in bundles until they secured a carload which brought \$79 to their treasury. And the superintendent says their interest did not wane and they are trying it again. Just one little note from this Junior work: "One look into the pallid, clay-colored faces of the Porto Ricans who inhabit the country districts is enough to tell us they are physically unfit to 'hustle' for the proper food for the large family, who live in the unsanitary, one-roomed shack, so in evidence all over this beautiful island. On every hand we hear complaints of the cost of living, and fathers are unable to provide the proper food needed on thirty-two cents a day. At the clinic they receive medicine and very definite directions as to diet, but do not obey the doctor because they prefer their coffee, bananas and dulce, and they are cheaper and easier to get. As a rule, the children brought to us remind one of little old men

and women. They are content to lie in their clean beds, or to sit by the hour not knowing how to use the playthings given them. I have seen a child cry when first given a doll to play with. Many of them are small, and they are told of the Savior's love for little children."

SEVERAL changes have been necessary during the year in the assignment of teachers to young people's societies, but we have been most fortunate in our correspondents and the young people have been able to see their work from a new viewpoint. Our space allows of only one or two paragraphs: "They are all so eager to learn, poor midgets. They have to be urged to go home when school is out, and come long before time to open the doors. One of our girls, from a very poor family, was ready for the fifth grade this year, but had to stay out and work. Missing her from Sunday school we called at the house, and found she had conceived the idea she could not come to Sunday school unless she came to the day school. She was positively radiant when we told her we wanted her on Sunday. We have a splendid girls' club with some very earnest little Christians among the number."

"Saturday morning we sally forth to visit our pupils. I wish you might go with us. In one home we find spotless tile floors, elaborate furniture, and dainty Spanish ladies. Another is reached by an entrance extremely unsanitary, and we are thankful to make our call outside, because of the disorder of the interior. We pass from here to a plain, self-respecting home where we can safely shake hands with the mother and sit in the chairs. We leave here feeling that our labor will bring forth fruit an hundred-fold. I long to feel that you pray earnestly, each of you, that I shall so bring the Gospel to these people they will never forget the story."

THE Westminster Guild Council, composed of six representatives of the six Woman's Foreign Boards and six from the Woman's Board of Home Missions, met in Chicago the latter part of February. Four members from our committee were present. Matters of policy were discussed and referred back to the Boards for adoption. Reports showed an increase of about one hundred chapters during

the past year. Miss Rumsey, of the Board of the Northwest, was elected chairman of the council for the next three years. Some of the chapters were formerly Y. L. M. S. and have continued their "objects," but the majority contribute toward the work at Haines Hos-

pital, Alaska. We have not reached our mark, but aim to so increase the number of chapters during the coming year as to meet the full appropriation for the work, and make the much-needed repairs on the building.

M. JOSEPHINE PETRIE

"THANK YOU!"

The books are not yet closed, so that I can make no definite financial statement; but I wish most heartily to thank the presbyterial treasurers who are so cordially responding to the request to send all money early. Statements are not only coming in promptly, but treasurers receiving additional remittances after their own

books are closed are forwarding them to us to be included in this year's record. I cannot tell you how grateful the treasurer of the Woman's Board is for this thoughtful and hearty co-operation.

V. MAY WHITE

Later: More has been received than last year; there will be no debt.

PROGRAM FOR JUNE

Topic—Alaska

Devotional — "A Thermometer Exercise." (Copies may be had from the Literature Dept. three cents each, thirty cents per dozen.)

Roll Call—Answer with the names of missionaries in Alaska, also giving their stations.

Hymn—Two stanzas.

Map Study of Alaska—A home-made map, with mission stations marked, will be helpful.

Sentence Prayers for our missionaries in Alaska.

Five Minute Paper—The New Found Resources. Solo.

Two Brief Talks—

Natives To-day—The men and women.

The Children of Alaska. (Alaska for Juniors gives information. Order from Woman's Board of Home Missions. Twenty-five cts.)

Prayer—For the children of Alaska.

Five Minute Paper—The New Immigration.

Discussion—Sitka, Our Centralized Work.

- 1 The Workers.
- 2 The Buildings.
- 3 The Need.

Pioneer Work—Three minutes.

The beginnings of Mrs. McFarland's work in Alaska. (See Life of Sheldon Jackson, pages 300-303.)

MRS. W. B. PRESTON,

Synodical President, Texas.

Rocky Mountain Summer School of Missions. The interdenominational committee of the Rocky Mountain region is working enthusiastically to make the Summer School of Missions, to be held at Boulder, Colorado, next July, even a greater success than was the last session. The Committee hope to be ready in the near future to state their plans and announce the speakers.

Sitka Builders. Any society that has increased its list of subscribers to the HOME MISSION MONTHLY to the number of ten more than last year is entitled to a Sitka Builder's share, and upon applying may have the small certificate, which is to be filled in and returned to be listed permanently with others who have met the conditions also. Perhaps it will take but a little more effort to gain a sufficient number. Try it now.

ANNUAL MEETING

The Thirty-first Annual Meeting of the Woman's Board of Home Missions of the Presbyterian Church, U. S. A., will be held in Atlantic City, N. J., on Friday, May 20, 1910. There will be two sessions; at these brief reports will be given by the officers from headquarters, and workers from the mission fields will present their viewpoints. On Sunday afternoon there will be a vesper service at which the missionaries will relate their experiences.

The usual session on Tuesday and on Wednesday afternoons will also take place.

It is expected that every synodical society will be represented by its president or secretary, or by both, and that many presbyterial officers will avail themselves of this opportunity for coming in close touch with the work on the field and with the representatives from the office. As usual, missionaries will be present from all the fields, and visitors will be cordially welcomed.

The sessions of the Annual Meeting will be held in the Olivet Presbyterian Church, corner of Tennessee and Pacific Avenues, two blocks from the Pennsylvania Railroad station. The church will be open for registration on Thursday afternoon, the 19th.

Haddon Hall has been chosen as the headquarters of the Woman's Board, and there the officers will gladly meet any who desire to confer with them personally. It is urged that delegates plan to remain at Atlantic City until the 26th of May at least, that there may be ample time for all needed work.

For information concerning hotels, address Mrs. N. W. Cadwell, 311 Atlantic Ave., Atlantic City, N. J.

The same reduced rates granted Commissioners to the General Assembly will be available for those attending the Annual Meeting of the Woman's Board of Home Missions.

A Quarter of a Century. Here comes a year book with attractive silver covers, and one knows at once that inside will be found the program for a twenty-fifth jubilee year. Congratulations to the Whippany Society of New Jersey.

Who comes next with a quarter century record?

Memorial. Mrs. Hannah H. Vedder, Vice-President of the Woman's Board of Home Missions, and Synodical President of Wisconsin, passed away at her home in Milwaukee early in March, after a brief illness. Mrs. Vedder had been affiliated with the Woman's Board almost since its organization, and it was her purpose to be present at Atlantic City at the next Annual Meeting. She was a woman of broad culture and of diversified activities along educational, philanthropic and missionary lines. One who knew her life says:

"By the many who enjoyed a personal acquaintance with Mrs. Vedder she will be remembered as one whose life was rich in services for others. She possessed a bright, cultivated intellect and refined tastes. She was generous and energetic. She was loyal in all the relations of life. She had traveled widely and studied eagerly. Her home, adorned with many artistic treasures, replete with associations of her travels, was noted for her gracious hospitality. In all that she did there was a touch of individuality.

Her close associations were with women who represented what was finest and best in the social life of Milwaukee and in that choice circle she held her own by reason of intrinsic merit."

Philadelphia Presbyterian Society records the loss of one for many years a valued vice-president of our Presbyterian Home Missionary Society, Mrs. A. L. Massey. As a society we have been honored by her presence and blessed by her pure and holy life. She was consecrated in heart, clear in judgment and wise in counsel. We want to acknowledge our sincere appreciation of this and to give thanks to God for the blessing of her life and all she was to us.

Side Lights from Current Magazine Articles.

"Jan, the Polish Miner." (One phase of the immigration problem.)—*The World To-Day* for April.

"The Census and the Churches—or Population Changes and Religious Beliefs."—*Review of Reviews* for March.

"What Americans Owe to Cuba."—*Review of Reviews* for March.

"The Squaw Man."—*Everybody's Magazine* for March.

A Party to Which All are Invited. A most cordial invitation is extended to all to visit the display of literature and methods which will be arranged for those in attendance at the Annual Meeting of our Woman's Board at Atlantic City, N. J. It will be the aim this year to give special emphasis to the demonstration of tried methods that shall prove suggestive to workers and leaders.

The exhibit will be located on the steel pier and will be open each day for visitors from May nineteenth to twenty-sixth, inclusive, but a special invitation is extended to all delegates for Tuesday and Wednesday afternoons, May twenty-fourth and twenty-fifth, from 5.30 to 6 o'clock. Come and see if there are helps and suggestions that you have not used in your work for Home Missions, and get in personal touch with our Literature Department.

Illustrated Magazine. Some of our teachers have expressed a desire to receive the recent issues of profusely illustrated magazines, such as "Country Life," "Harper's Weekly" etc., which would be educational in their influence upon children and others who live in isolated sections of our country. We very rarely receive offers of such literature, so make this appeal. All cost of sending literature must be prepaid by donors.

"Herald and Presbyter" and "Interior" also are asked for, but if these are sent they should be mailed regularly each week after being read by the subscribers.

Any offer addressed to the Box Department will receive prompt attention.

Bibliography—Porto Rico and Cuba

PORTO RICO

PERIODICAL REFERENCES

American Experiment.....	Liv. Age, N. 20, '09
Closed Question.....	Out'l, N. 20, '09
Discipline for Porto Rico.....	Ind. May 20, '09
English Language in Porto Rico.....	Forum, Mar. '09
Has Porto Rico a Grievance?.....	Out'l, April 3, '09
New Capital of Porto Rico.....	Arch. Rec. April, '09
Our Colonial Task; Porto Rican Demands.....	R. of Revs., May, '09
Political Conditions in Porto Rico.....	Out'l, April 24, '09
Porto Rican Citizenship.....	Out'l, Jan. 8, '10
Porto Rican Crisis.....	Out'l, May 22, '09
Porto Rican Finance.....	Out'l, Jl. 24 '09
Porto Rico as a Fruit Garden.....	World To-Day, Ap.'09
Porto Rico Under the American Flag.....	Out'l, Jl. 26, '09
Porto Rico Under the American Flag: A Maze of Perplexing Problems.....	Out'l, Jl. 26, '09
Porto Rico Under the American Flag.....	R. of Revs. Aug., '09
Reorganization of Municipal Government.....	Pol. Sci. Sept., '09

CUBA

PERIODICAL REFERENCES

Cart Roads of Mister Magoon.....	World To-day, Je '09
Coartacion; a Spanish Institution for the Advancement of Slaves into Freemen.....	Yale Rev. F. 09.
Conditions in Cuba as Revealed by the Census.....	Nat.Geog.Mag.F.'09
Cuba, Hayti and the Dominican Republic.....	Ind. Aug. 26, '09
Cuba; the Problem.....	Ind. April 23, '09
Cuba's Claims to the Isle of Pines	No. Am. Rev. N '09
Cuba's Future.....	No. Am. Rev. Je. '09
Englishman's impressions of American Rule in Cuba.....	McClure's, S. '09
Home Rule in Cuba.....	World To-Day, Mr.'09
How Spain Gained by the Loss of Cuba and the Philippines.....	R of Revs, July 1, '09
Light of the Cane Brake.....	Spir. Mis. F. '09
Resurrected Mission at Matanzas Road Building by the United States in Cuba.....	Spir. Mis. Mar. '09.
To-morrow in Cuba.....	Sci. Am. F. 13, '09
	Harp. Mar 20 '09

BOOKS

Baedeker's United States with Excursions into Mexico, Cuba, Porto Rico and Alaska.....	1909
Municipal Organizations in Latin America, Havana, Cuba.....	Intnl. Bu. of Ameri- can Republics, '09
General Descriptive Data.....	Intnl. Bu. of Ameri- rican Republics, '09
Republic of Cuba; Report of Provisional Administration from October 13, 1906 to December 1, 1908.....	1909
Electrical Industries of Porto Rico.....	U. S. Census Bu., 1909
Affairs in Porto Rico; Message from Porto Rico.....	U. S. President, 1909
Free Trade with Cuba.....	Govt. Printing House Washington
Down in Porto Rico.....	M. G. Fowler, 1910

RECEIPTS OF THE WOMAN'S BOARD FOR MARCH, 1910

	Home Missions	Free-men		Home Missions	Free-men		Home Missions	Free-men
Alabama			Minnesota			Missouri		
Birmingham	\$12.80		Adams	\$60.25	\$13.00	Steuvenville	\$942.00	\$233.20
Huntsville	52.00		Duluth	130.86	51.17	Wooster	624.87	181.30
Arkansas			Mankato	402.69	112.65	Zanesville	288.49	113.81
Arkansas	68.01		Minneapolis	1,938.38	227.94	Oklahoma		
Fort Smith	22.55		Red River	138.80	14.50	Ardmore	96.70	
Hope	4.25		St. Cloud	137.07	46.84	Choctaw	45.00	
Atlantic			St. Paul	381.16	159.06	Cimarron	41.50	4.00
Fairfield	13.75	\$30.70	Winona	194.00	37.44	El Reno	82.00	22.00
Hodge	2.00	1.00	Mississippi			Hobart	26.00	
Knox	2.00	3.00	Bell	23.50		McAlester	40.00	
McClelland	6.75	16.25	New Hope	49.20		Muskogee	44.00	22.00
Baltimore			Oxford	30.30		Oklahoma	48.00	
Baltimore	1,282.00	87.00	Missouri			Tulsa	80.27	15.00
New Castle	767.18	18.29	Carthage	301.59	74.50	Oregon		
Washington City	998.27	13.00	Iron Mountain	24.70		Grande Ronde	114.70	17.50
California			Kansas City	725.22	95.00	Pendleton	10.00	3.00
Benicia	264.30	57.00	Kirksville	147.30	19.00	Portland	998.05	187.46
Los Angeles	2,538.20	861.71	McGee	201.25	53.85	Southern Oregon	65.00	9.50
Nevada	11.50	2.25	Ozark	217.70	59.00	Willamette	189.10	69.21
Oakland	382.13	72.23	St. Louis	412.28	99.60	Pennsylvania		
Riverside	384.85	116.50	St. Joseph	1,490.70	297.25	Beaver	182.50	243.95
Sacramento	229.05	20.95	Salt River	104.50	6.00	Blairsville	1,013.18	628.83
San Francisco	633.10	103.00	Sedalia	300.15	13.75	Butler	524.00	458.00
San Jose	299.65	105.10	Montana			Carlisle	873.95	214.01
San Joaquin	385.15	34.55	Butte	121.20	23.65	Chester	507.20	204.34
Santa Barbara	162.25	38.25	Great Falls	111.85	7.35	Clarton	1,189.35	408.75
Catawba			Helena	138.65	20.30	Elie	2,116.04	298.20
Cape Fear	6.00		Yellowstone	2.00		Huntingdon	728.50	432.00
Catawba	3.85		Nebraska			Kittanning	245.06	75.79
Southern Virginia	23.00	73.00	Box Butte	49.50	19.00	Lackawanna	1,753.75	284.75
Yadkin	9.00	12.00	Hastings	130.09	44.20	Lehigh	990.13	237.00
Colorado			Kearney	20.60	9.00	Northumberland	1,163.50	354.00
Boulder	540.00	154.20	Nebraska City	633.57	303.29	Philadelphia	2,847.75	217.00
Cheyenne	41.00	2.00	Nobora	58.85	21.85	Philadelphia No.	3,185.71	398.00
Denver	564.02	119.45	Omaha	88.00	28.00	Pittsburg	4,338.50	2,638.25
Pueblo	480.65	155.75	New Jersey			Redstone	658.00	253.99
Sheridan	10.00		Elizabeth	2,494.40	425.14	Shenango	565.46	264.41
East Tennessee			Jersey City	842.12	163.00	Washington	926.85	428.14
Rogersville	2.00		Monmouth	824.57	137.78	Wellsboro	282.00	18.00
Idaho			Morris and Orange	2,993.54	171.06	Westminster	1,060.10	222.85
Boise	78.00	33.00	Newark	1,704.06	101.28	South Dakota		
Kendall	19.00	9.00	New Brunswick	672.00	117.00	Aberdeen	3.00	
Illinois			Newton	732.72	117.75	Central Dakota	565.20	58.20
Alton	335.69	23.25	West Jersey	286.50	55.00	Sioux Falls	2.00	
Bloomington	1,041.63	300.48	New Mexico			Tennessee		
Calro	345.56	18.25	Pecos Valley	98.37		Chattanooga	137.35	11.50
Chicago	2,930.92	889.50	Phoenix	65.95		Columbia	81.60	
Ewing	104.00	59.07	Rio Grande	54.00		Cooksville	6.00	
Freeport	523.50	336.00	Santa Fe	27.50		French Broad	287.51	

HOME MISSION MONTHLY

VOL. XXIV

JUNE, 1910

No. 8

EDITORIAL NOTES



THIS number of the magazine goes forth, the Annual Meeting of the Woman's Board of Home Missions will be in session at Atlantic City. It will be a time of grateful rejoicing that the year has been one of such unparalleled blessing, financially. It will be a time of enlarged responsibility, as well, and of hopeful opportunity to gain new views and new impetus for another year of endeavor. How can it help being one of the *very best* of all our annual meetings? Surely it will be if much prayer abounds throughout the constituency for a special blessing at that time.

✠

WHERE shall we not find the automobile! If one lands from the steamer at Valdez, Alaska, he will find that the enterprising citizens of that place have provided an automobile service between the town of Valdez and the Valdez Glacier, which became a famous highway when the great gold rush brought thousands of prospectors to this ice-filled pass. The trip, to be sure, is one of but four miles, but, according to the National Geographic Magazine, "it is probably the only place in the world where automobile service over a glacial outwash plain takes the traveler to the very edge of the ice tongue."

✠

ALASKA'S riches must be prodigal and undisputed when we find that they are leading men of experience and judgment to furnish funds for the hazardous venture of building a railway into interior Alaska—which also, incidentally, will be the greatest scenic railway in the world. Its difficulties include bridges across the glacial torrents of Copper River, and wonderful engineering feats where the Miles Glacier and Miles River occupy the whole space and force the railway to climb the mountain side. But, more than this, "five miles of track must be laid *on the ice* of Baird Glacier, whose advance would destroy the line and whose melting will keep it continually under repairs. Men have never be-

fore built railways close to, beside, and on great glaciers. But that it can be done is being proved in Alaska."

✠

PRODUCTIVE mining began in Alaska in 1880, since which time, statistics tell us, the value of some of the principal mineral outputs has been: Gold, over one hundred and forty-two millions of dollars; silver, in round numbers, one million one hundred and twenty thousand; copper, four million two hundred and sixty-five thousand; tin, ninety-two thousand; coal, three hundred and fifteen thousand; marble and gypsum, one hundred and forty-eight thousand.

✠

ACCORDING to the reports of the United States Geological Survey, Alaska possesses such an extent of high grade coal fuel that its value probably exceeds that of its gold deposits. Another form of fuel supply, which may yet have an unlooked for economic value, is found in the vast peat deposits. Among the new-found resources which promise much from future development, copper stands out alluringly, while marble and gypsum, tin and petroleum, iron and various other ores are wealth-giving products of this land of the far North.

✠

THE shortage of food supply has become of pressing moment to many of the native villages of Alaska which formerly have been comfortably prosperous. The seriousness of the situation is mentioned by our missionaries. A communication from the native worker at Howkan, Mr. Samuel Davis, brings the situation vividly before us. He says: "Our people moved out of their village to camping grounds in the dead of winter. The reason for their moving was because they had no money to buy white man's food. The village was almost deserted by the first of February. Game and fish are not so plentiful as of old. We must go where we can get food. It means hardship to camp out at this time of the year. We saw men, women and children going in their canoes and boats. How sad some of them looked. Children leaving their

school, men, women and children leaving their house of worship, to go to different parts of the island to hunt and fish. Some families did not know where to go, as the white man has fish houses, or a mine started in the place where they used to camp. One feels sorry to think of the women and children camping out in the snow. As I am writing (March 6th) the snow is over three feet deep and it is still snowing. Before the white man came all our streams were full of salmon, the waters were full of fish; we had plenty of meat and furs. These are things of the past. Canneries are built through this country and thousands of cases of salmon are shipped out. Fishing schooners have come up from the State of Washington and caught 1,000,000 pounds of fish from salt waters. Most of the mines around supply themselves with game because it is the cheapest meat. The white man is here to make money and to make it the quickest way possible."

✠

THE Asheville Farm School is graduating a fine class of twenty stalwart young men—every one of whom is a member of the church. Could there be better comment on the outcome of that work?

✠

MR. DAVIS reports that they have a few among them at Howkan who have been in the Sitka Training School, and that they are doing nicely—one is keeping the store in the village, another is building boats. He wishes that more could have the advantage of the education which the Sitka Training School affords, but says that "Howkan is an out of the way place, and it takes thirty dollars to reach Sitka. This means a large sum for a people who have to struggle for a livelihood."

✠

THE missionary magazine for children, *Over Sea and Land*, has had to part with its capable editor, Mrs. Lelia Allen Dimmock. A host of good wishes follow her, for the service which she has lovingly and faithfully rendered during the years when her guiding hand has been at the helm. Provision has been made for the care of the magazine until a new editor shall have been chosen. Meantime, remember that four thousand new subscriptions are needed, at once, to put the magazine on the basis at which it is aiming—that of complete self-support.

IN the April number of this magazine, the statement which refers to the length of service of Mrs. C. E. Coulter as Secretary of the Freedmen Department should read fifteen years. Please note.

✠

THE Summer Offering is for the equipment of the new buildings at Sitka. Envelopes for the offering may be had freely upon application.

✠

FOUR Mexican boys, graduates of our Menaul School at Albuquerque, are this year in the graduating class at Tusculum College, Tennessee, where they went to continue their education after leaving our mission school. One of these young men returns to assist Mr. Ross, at Albuquerque; another will prepare for the ministry; the other two have not fully decided upon their future course, but it will be a worthy one. During their stay at Tusculum these young men, of their own initiative, have been going up to a mining camp every Sunday to do Christian work.

✠

THE burning of Harbison Hall, when three students lost their lives, is a disaster of which our readers have already learned. The institution, of which this was the principal building, is under the Freedmen's Board. The fire was incendiary, as has been clearly proven, and could only have been the act of some "of the baser sort." The school was doing well, pursuing its work quietly and faithfully, and with the approval of the better class of white people of the community. Large reward has been offered for the capture of the criminals. The building was the gift of Mr. S. P. Harbison, of blessed memory. It was insured in part, but cannot be replaced for even the original cost.

✠

CALLED from earth—Mrs. Charles Newbold Thorpe, President of the Philadelphia Foreign Board of Missions. Widely known and esteemed, she will be as widely mourned. Who that knew her can forget her strong qualities of leadership, her grasp of conditions, her unswerving devotion to her responsibilities? Much sympathy is extended to the Board in its loss.

✠

A TELEGRAPHIC message gives the sad intelligence of the sudden death of Mr. Lawrence, the markedly successful superintendent of our Tucson Training School.



FINE SPECIMENS OF NATIVE BASKETRY WOVEN BY THLINGET WOMEN OF ALASKA.
REPRODUCED BY PERMISSION

THE NATIVE TO-DAY

By L. F. Jones

THE native of Southeastern Alaska to-day is very different from the native Alaskan of a generation ago.

A generation ago he was wholly illiterate, ignorant, superstitious and wedded to heathen customs. As opposed to his illiteracy a generation ago, he now reads, writes and speaks English. As opposed to his ignorance, he is now very well informed. To-day he knows the white man's country, laws, court procedure, architecture, commerce, inventions, military matters, system of education, manners, amusements, ethics and religion. He knows the white man's country from travel, from reading and from what he has reliably heard. He knows the white man's laws, court procedure, commerce and manners from actual observation, as they have been exercised in his midst for years. He knows our style of architecture as he looks upon it every day. He sees our military posts and soldiery, our steamboats and railroads, our electrical plants and wireless stations, our machinery and inventions of all kinds, and our schools and churches.

Our educational system has been applied to him as well as to the white man. He not only knows the white man's amusements, but he has adopted many of them. The white man's religion is served to him in every known variety from Romanism down to Salvation Army methods.

From this it is readily seen that the intellectual horizon of the native to-day is almost infinitely wider than that of the native of a generation or more ago. Then he knew fishing and hunting in the most primitive way. Now he fishes and hunts according to the improved methods of the white man. Besides fishing and hunting he is now acquainted with other industries and with the trades. We now find him in the mines handling pick and shovel and running steam drills, and operating other mining machinery; in the canneries doing all kinds of work pertaining to that industry; in business running stores, and following other useful occupations.

Instead of finding him propelling frail canoes, as he once did, we now see him owning and running power boats. To-day he assumes contracts with white men



GROUP OF SITKA TRAINING SCHOOL GIRLS OUT FOR A WALK WITH THEIR
MATRON, MRS. SCHUKNECHT

to clear forests, put up cordwood, to blast rock, etc.

Once he was satisfied to abide in a filthy shack or communal house entirely devoid of furniture. Now he requires his well-built frame house, ceiled, papered and furnished.

A generation ago he was governed more by gross superstitions than enlightened truth. Then all sickness and death were attributed to witchcraft. To-day if he is sick he calls the white doctor and enters the hospital. Many of his old time superstitions have vanished as naturally as snow melts under a spring sun.

A generation ago many of the natives were abject slaves, but to-day every one is a freeman.

The only ethics the native knew a generation ago was brute force; then might made right. To-day he cultivates peace with his neighbor.

A generation ago he was wholly devoted to heathen customs with all of their degrading influences. Many of these customs he now knows no more.

A generation ago he knew no music but the beat of the rude drum and the weird chant of the heathen. Now he glories in his fine brass band, has musical instruments in his home and knows how to play

them; and sings the hymns, carols and anthems of the sanctuary.

A generation ago his religious ideas were vague and extremely limited; now he has a broad and well defined religion.

What is this if not progress?

It is true that all natives do not to-day live on this advanced plane of civilization. Many do not, but many of them do, and others have advanced somewhat toward it. When we remember that a generation ago they were universally illiterate, ignorant, and grossly superstitious, to find the goodly percentage of them that we do now, embracing the manners, dress, industries, trades and customs of an advanced civilization argues progress.

It cannot be denied that the church has done more for the native's uplift and advancement than any other agency, if not more than all other agencies combined. It has not only given him an elevating religion, but his education and his knowledge of the trades. It established for him not only the Sunday school, but the industrial school. The church, more than any other agency, has led him out of superstition and away from degrading heathen customs.

Giving credit to whom credit is due, the native of Alaska owes more to the church than to any and all other institutions.

THE ARGUMENT AT THE ANVIL

By Rev. Edward Marsden, Native

IN this section of Alaska, things do not move so excitingly as farther north.

There seems to be a healthy growth along the development of the material interests of the country. The representative Americans that we have with us, with the exception of a few very unprincipled and degraded foreigners, are here with the idea of identifying themselves with the permanent growth of this part of Alaska. These Americans prophesy that in due time we shall have in this section a number of well populated and flourishing cities, for we have here, they say, plenty of natural material upon which such cities could abundantly exist. This may sound like an idle tale; but let us remember that once people thought of the country west of the Rockies as being a very unpromising country as far as the natural resources were concerned—a country for furs and wild Indians only!

I will not dwell much on our gold and silver deposits; our copper, tin, and marble; our iron and many other minerals; our trees, furs and the great abundance of our fish; our telegraphs, both wire and wireless; our steam and other mechanical vessels. Instead, I want to speak of our people—I do not mean the good Americans that have come up here to live, but our people—the Alaska natives who were once considered and classified as among the natural products of the country, such as furs, fish and timber.

A few comparisons will help us to understand what our people have been led to do, mostly through the efforts of missionaries; and these comparisons are from our personal experiences at Saxman since 1898.

About a dozen years ago, the people here always went by the instructions of the long-haired and filthy Indian doctor; now he is considered to be a cheat, a thief of the first order. Then, some of them

were quite skilled in the fine arts of witchcraft and sorcery; now, anyone suspected of such satanic practices would be branded as an outcast and unfit to be among the



A PROMISE FOR THE FUTURE—YOUNGER BOYS OF THE
SITKA TRAINING SCHOOL

dwellings of men. Then, a man could take the life of another to redress a real or fancied wrong; now, the Ten Commandments have found root. Then, rum feasts were common and frequent, marked by all sorts of carousals; now, the people here consider drinking a very sinful practice.

A white man came here not long ago, and while we were forging a tiller in my blacksmith shop, endeavored to silence us with his arguments as to the uselessness of civilizing the Alaska Indians, and to show the need of having them all huddled together on an Indian reservation, "similar to what they have in the East," as he assured us. He had his hands in his

pockets. The elbows of his coat sleeves were shiny from lazy habits, and his mouth showed the filth of chewing tobacco.

My helper, who had much less patience than I, growled at him in utter disgust: "You are the one upon whom civilization has wasted its forces! You are the very one that needs 'reserving'! When a man is lazy and filthy in his heart and mouth as you are, he is sure to find that Christian missions are all doing nothing, or worse than nothing for the Alaska Indians! Look at that gasoline boat passing by yonder, loaded to the guards with halibut. Those three Indian boys that built, own and operate that vessel are taking their hard week's catch to the market. Is that what

you call a waste of civilizing work?" Before my apprentice, for such he was, went farther in his impassioned expressions, since the piece of iron was becoming too hot I had to interpose and motioned to him to wield away with his hammer. In the midst of the sparkling music of the anvil our intruder quietly slipped away.

Our work here during the past year has been richly blessed in many ways. We are grateful to Him for all His mercies and the many blessings that we have received from His hands. Our prayer is that we may yet be used in the extension of God's Kingdom in the hearts and lives of all these, our native countrymen.

Saxman (Ketchikan P. O.), Alaska.

SITKA BUILDERS

ALL over the United States are those who, under the guidance of the Woman's Board and the HOME MISSION

MONTHLY, are securing funds for the erection of the new buildings at Sitka. Mr. Beattie says of the group shown herewith:

"In the illustration is another band of Sitka builders. This is the band that has made a start in turning the work of the others, who have been helping by raising the funds, into the new school equipment. The first step was to enlarge our power ditch so that we might run our shop machinery and a dynamo, which when installed is to light the plant. The men, reading from right to left, are, Mr. McTavish, Mr. Parks and Mr. Beck. The boys shown here represent, practically, all of the boys of the school who are large enough to handle a pick and shovel. Through rain, snow and sunshine they kept steadily at this work during the winter and spring all of the time that could possibly be given to it. Forty-five tons of concrete were placed in the dam, three thousand feet of ditch were driven through solid rock, frozen dirt, and swamp.

"The first step is almost finished. The next is close at hand.

"It is hoped that the remaining funds can be secured at once, so that by the opening of summer the new Training School will be assuming definite form. The old buildings have seen almost thirty years of



FALLS OF INDIAN RIVER, JUST BELOW THE DAM
A part of this river runs through the Sitka Mission grounds

constant service, and the happenings within their halls would make a book most readable. It is our hope that the the new buildings may far exceed in service

to God and man the old ones, and may the Sitka builders of the States never forget the school they are helping to build away up at Sitka."



TEACHERS AND BOYS OF THE SITKA TRAINING SCHOOL
AT WORK ON THE NEW POWER DITCH

SITKA—ALASKA'S CENTRALIZED WORK

By W. G. Beattie, Superintendent of Sitka Training School

THIRTY years ago, at Wrangell and Sitka were the only Protestant missions in Alaska. In these places schools were established by our Board and within a few years Howkan, Haines, and Juneau each had its mission school. As time passed and Government schools were instituted, one after another of the mission schools were closed until only the industrial school at Sitka—now known as the Sitka Training School—remained under the direction of the Woman's Board of Home Missions.

Last year, when it was the writer's privilege to meet many Presbyterians in the States, he was asked repeatedly if it would **not** be better to leave the educational work of the Alaska natives wholly to the Government. The reply was, "No. The Alaska Indians need *Christian* educa-

tion." As a matter of fact the Government has no boarding school in Alaska and its present policy seems to be to continue without one. Its policy is rather to educate the native community through the day school—reaching directly into the home. Splendid work is being done by the Department of Education, but there is need, too, for a boarding school—especially one that is Christian—and our school is endeavoring to fill that need. In past years the Sitka Training School has had to do chiefly primary work. In the future it will gradually grow into higher work and will be fed by the public day schools, which will for years to come probably devote their time to the primary grades.

Nearly ten years ago, Capt. R. H. Pratt, then superintendent of the Carlisle Indian School, said that the kind of education



THE VERSTOVIAN LITERARY SOCIETY, SITKA TRAINING SCHOOL

necessary to save the Indian to material usefulness and good citizenship is made up of four separate and distinct parts, namely:

“First: Usable knowledge of the language of the country.

Second: Skill in some industry that will enable successful competition.

Third: Courage of civilization which will enable the abandonment of the tribe and successful living among civilized people.

Fourth: Knowledge of books, or education so called.”

If we would save the Indian to *highest* usefulness, let us add a fifth part: A knowledge of the Gospel of Jesus Christ that will enable him to apply its principles in every-day life.

The boarding school can teach the fourth one of these parts as well as the day school. It ought to teach the other four with much greater success because it has continual oversight and direction of the pupils during their working hours. The English language must be learned if the native is to deal intelligently in business with the white man. Skill in some industry must be achieved if he is to make a comfortable living for himself and those dependent on him. The abandonment of tribe and clan, together with superstition and cumbersome and barbarous traditional laws or customs that cling to

them, must be accomplished, and the native must learn to recognize the laws of Government and the moral law if he ever expects to enter into business or industrial competition. In order that these may be relinquished the principles of the Christian religion must be inculcated in him.

The idea of the tribe is minimized in schools where pupils make their homes. For instance, here in Sitka Training School, during the last fiscal year there were enrolled one hundred twenty-five pupils. One hundred of these are above twelve years of age. They came from twenty different villages and towns, the nearest one to Sitka being seventy miles distant, while the farthest one is fifteen hundred miles away.

They represent four aboriginal nations and languages and ten or more tribes. Here they are associated as one people with one language. They acquire skill to a limited extent in some industry, and needed knowledge in books. Here, too, they are taught the Gospel of Jesus Christ and every year has brought some to know Him as their personal Savior.

Years ago Dr. Sheldon Jackson wrote: “The Presbyterian school at Sitka is doing a great work—a work much greater than the denomination realizes.” With the new equipment and buildings promised we hope to do a still greater work



THE BIBLE TRAINING CLASS, WITH THEIR INSTRUCTOR, MR. McTAVISH,
SITKA TRAINING SCHOOL, ALASKA

in the *right kind* of education for the natives of Alaska; leading those who come to us into greater efficiency in language, industry, and Christian service. Provided that funds and teachers are forthcoming, the Sitka Training School ought to be enabled to so increase its work as to be-

come to the Alaska natives what Hampton is to the negroes—taking in those seeking knowledge and a higher life, building them up in mind and Christian character, and sending them out as teachers of the gospel of cleanliness and industry and of salvation unto life eternal.

SUBSISTENCE: KLAWOCK, HOWKAN AND KLINQUAN FACE THE QUESTION

ALL THE HYDAH PEOPLE MUST MEET IT

By David Waggoner

THERE is considerable agitation among the native people at Klawock concerning their subsistence and the housing of their families. On the last Sabbath of November, we had a big tidal storm, in which the water came in from the sea about two feet higher than our normal tide. The storm did considerable damage and excited the natives.

The Howkan people and the Klinquan people have to leave their villages for work. Generally this exodus begins in January and all the people are gone by April; they begin to return in October. The people depend for their supply of money on their earnings during the fishing season. There being no industry at Howkan or Klinquan, the people migrate to a cannery village. Formerly the people

earned fairly good wages for the time employed. Recently the fish trap has come in and produced a shortage in catch for the seine men. This means also a shortage in wages.

The shortage in wages, the uncomfortable way of living during the fishing season, when they have to leave their homes, and the damage of the storm, have stirred up the Hydahs and produced a strong party in favor of one village for the united people where they can live the year through and earn a livelihood.

Eventually this is what must be. The people must and will gather in employment centers. The natural resources of the country—fur-bearing animals principally—as far as this locality is concerned, are practically exhausted. Hence our people

will have to turn their attention to other occupations. Upon Prince of Wales Island we have three products that will bring gain. First, the fish—salmon and halibut; second, the timber, which will produce the finest of dimension material and pulp; third, the finest marble known in Alaska—good authorities have told me there are nineteen varieties in shade of color and quality.

Wherever the natives have been employed they have been found reliable and teachable. One quarry man has given employment to some of our people and has expressed his desire to secure more men from among them.

This winter our people have been trying systematic fishing for halibut. They have been able to catch the fish, but have been hindered by lack of transportation facilities. Each year will help to overcome this lack, and I hope that next winter a way will be had to carry all the fish they can catch over to the main line of steamers.

We are hoping that some Christian man will open up the timber industry among us. The timber is here and the demand is increasing. Last summer lumber was shipped to us from Puget Sound, and yet

the material for lumber stands in our very door-yard.

The native people are awakening to the fact that the time is past when they can live a hand-to-mouth existence—going out and getting fish when they wanted fish, duck when they wanted ducks, venison when venison was wanted. The day has come when the native must look out for the future, and he is already preparing himself for the struggle.

The marble, the lumber and the fish are here, as resources; the native is here ready to join in developing the resources. We await the men with means and executive ability to join forces with those already here for the development of the country.

When we solve the problem of native sustenance, we shall have also solved many problems in missionary work. Then we will have centralization of the people with ability toward self-support. With constant employment there will be less inducement for native feasts and unnecessary expense incurred in times of idleness.

The development of the country will help the native of to-day to be all he ought and wants to be.

ESKIMO LIFE AT POINT BARROW

By Rev. Samuel R. Spriggs

It will be remembered that Dr. Marsh and his family returned to Point Barrow a year ago, and that Mr. Spriggs who had been there in the interim returned to the States. It has not been possible to receive any more recent word than that which has been previously given in these columns from Dr. Marsh—but we know that he is busy at work and that the natives are collecting furs toward the rebuilding of the mission which was destroyed by fire. Supplies and material will go up by the earliest boats that can get through the ice to Point Barrow.—EDITOR.

WE sometimes fail to realize where Barrow is. We know it is in Alaska, but just where may not be so clearly in mind. It might quite aptly be called the "jumping off place." It is north, but so far north that it is comparatively near the pole. It is five hundred miles above the southern line of the Arctic Circle, and approximately 7,000 miles from New York City.

To reach Barrow takes a long journey, and when one does arrive, it seems a most insignificant place. As one approaches the coast line it seems as if Alaska, in trying to maintain the hills and mountains, had suddenly given out, for the land slopes off to the horizon, a low-lying, sandy bit, the regularity of which is broken only by the igloos or native huts, the mission building, the school building and the trading station.

The inhabitants are Eskimos; there are some white people—a very few—the missionaries, the school teacher, the trader and some few of those called beach combers who stay and eke out a living, the living of a native. But, practically, the inhabitants are Eskimos. We learn of people through their environment. The Point Barrow Eskimo is hampered by the snow and ice of his country, and by the temperature; sixty and sixty-five degrees below zero is a common temperature, and the difficulty of living in comfort he has solved by a small 8x10 house, mostly below ground, heated by blubber oil burned in a native lamp. These rooms themselves give little more than shelter. Some have the white man's stove, and they go fifty, sixty and one hundred miles to get wood to use with the oil; coal is dif-

difficult to get. Within one hundred twenty-five miles there is a coal mine, but it is so inaccessible as to be of no real use. A ship may take coal aboard from shipping points in the States, and if ice conditions are unfavorable it will be unable to land it at Barrow. Coal costs fifty dollars per ton there; for kerosene oil fifty cents a gallon is paid. The problem of fuel and heat is a difficult one.

A word about the periods of sunlight and darkness in the far North. Few, perhaps, have a very definite idea concerning this. We commonly speak of it as six months of day and six months of night; but, as we approach the Arctic Circle, from the 21st of June the sun's rays are more and more marked until the 19th of November, when the sun sets due south and the next day it goes farther south, and so until it returns the 23rd of January—which period is practical darkness. For an hour or two, from nine to ten or eleven, and later on until one, two or three o'clock in the day it is twilight—light enough to let one read; on the 23rd the sun rises a little above the horizon, and from then each day rises correspondingly earlier and sets correspondingly later, until the 21st of March; still it goes on a little farther north, and on the 10th day of May it rises exactly in the north. The next day it does not set, nor again until the middle of June. The change is very gradual from one day to another.

Such a condition of life hampers the Eskimo in his activities. The people have adapted themselves to these conditions, exhibiting more activity in the summer. The time when the missionary and school teacher can have the Eskimo at home to work with him is during the long months of darkness and semi-darkness.

The Eskimo has been led by the missionary to be more provident of his food supply, and to store it in the ice storehouses and keep it until a time of need. There is a spirit of hospitality among them, of give and take, and whoever lives there is also bound by the same spirit, those having most, giving the most, and those having less, giving less.

The Eskimo has a number of resources, and he makes fairly good use of them. He depends on the meat of the walrus, the whale, the caribou, and such animals, as the season rolls around.

The attendance on Christian services in-

dicates a religious interest. There was a time when the devil doctor brought a great congregation to himself. He set up in opposition to the white preacher, and would attract a great many to his services, but as the people realized the uselessness of his preaching they dropped away, and now there is not a native preacher in that whole country. A young man, not more than twenty-three or four, was out hunting one winter afternoon, when he broke his leg. The thermometer was fifty-four degrees below zero. He was in a very isolated place, where no one was likely to come. If he had not been a Christian believer, he would not have trusted to rescue but would have shot himself. He was practically helpless, but he simply made the best of circumstances; he protected himself with the snow, all he could reach—he could not move—and prayed for help. According to his faith, a sled came traveling that way two nights afterward—a most unusual happening—and his voice was heard; he was found and brought to our home. There we took care of him, cleansing and dressing his wound, until he fully recovered.

Their moral life has been improved. The ship evils have been done away with, and there have been but one or two cases of drinking and gambling. They are turning away from such evils; a young man who realizes that it is a sin, simply turns away from it; that indicates among them a morality that was wholly absent before the advent of the missionary. For a poor person to give of his ability for the advancement of the cause of Christ means sacrifice and consecration and the records show their generosity and indicate the trend of their feelings.

"Cleanliness is next to godliness," and that feature has not been neglected. They keep themselves clean on the Sabbath day; as they come to service, dressed in their white drill, over their furs, they look clean and they are.

As to the number of those who believe: There are two hundred fifty church members; there are perhaps a hundred more who have signified their desire to belong to our church, and not only those three hundred fifty, but there are others who live at inaccessible points who have been unable to join the church, but who are living the Christ life. A large proportion are communicants.



WATER FRONT, WRANGELL, ALASKA

NATIVE ALASKANS NOT IDLERS

By J. S. Clark

THE native of Alaska is not lazy, by any means. Most of the natives have their regular employment, and to this they bend their energies regardless of the condition of the weather. Just now, there are a great number of Indians down at Anita Bay, about twenty miles below Wrangell, on Etalin Island. They form quite a little colony in their tent houses along the beach. They went there to troll, for "King Salmon" had begun to appear in the channel sometime before. At the point entering Anita Bay, the fish pass near that shore and the fishermen row among them with their hooks and lines and catch them. The men went out in January, and have been there all this time (it is March, as I write) in spite of snow and wind.

Meeting one of them on the street, he was asked how they were getting along, and he answered: "Not much fish, but plenty of snow. Two nights ago we had to dig our tents out of the snow to find them. In places snow is twelve feet deep."

The wind has been strong and fierce, yet they work day after day to get these fish, sometimes trolling all day without a catch. Some of our people are sixty miles away trapping, but it is of very little use to try to catch any game, until the snow melts.

One of our elders, who has been at Lake Bay all winter, arrived in his little sloop on Wednesday evening; he, and his wife, and a little boy they have adopted, came forty-five miles through the storms, across the channels, watching the lull in the wind so they might cross. They landed as the church bell was ringing for the mid-week prayer service, and they tied up and came to the church at once. In the service they spoke of the trip over the waters and how they had committed themselves to the Lord's care through the voyage. Sometimes it seemed that the sloop would turn almost over, but would right itself again; and now they thanked God for His care in bringing them through safely. They returned to their work on Friday—furnishing wood for the cannery at Lake Bay.

An elder, who has an invalid wife, spoke of the power of the Gospel in his life. He said: "You know I am not a perfect man. I could not stand here before God and say I am; but you know what kind of man I used to be, the vilest sinner, loving the liquor, but God has changed all that. I have lived in sin and served the devil long enough; God has been good to wait for me to return. Now my life belongs to Him."

Temptations are all around these people. Pray for them, "that their faith fail not."



CONTINUED PANORAMIC VIEW OF WATER FRONT, WRANGELL

HOSPITAL WORK AT HAINES

By A. F. McLean

THIS institution completed, on April first, two years and four months of its existence. During this period we have cared for, as in-patients, one hundred people, ranging in age from infants of a few months to old men and women. In addition to the treatment of these patients, we have also, through the clinic, prescribed for and given treatment to a large number of out-patients. Nearly every man, woman, and child in the Haines village, as well as the Klukwan village, has received treatment in the dispensary.

During the year seven hundred eleven treatments were given in the clinic. This includes drugs and medicines as well as surgical dressings.

I knew that the physical condition of these people was pitiable before we opened this haven of mercy to them, but I had no adequate idea of the prevalence of disease. People seemingly in good health and attending to the ordinary duties of life were found, upon medical examination, to be afflicted with either one or more of their common diseases, until like the prophet of old I was forced to cry out, "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but

wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." This passage from Holy Writ describes the general health of this race.

It is disheartening to work with a dying race, to be ever conscious of the fact that you are in the midst of squalor, disease and death. At times I feel that the struggle is too great, that results would be greater in some other soil where the seed is strong and full of life and there is promise of a rich harvest commensurate with the effort. I often think of the workers in the foreign quarters of our great cities and envy them the opportunity that is theirs for sowing the seed of American principles and of Christian citizenship, that in the future will spring out of the rich soil of a national life to the glory of God and the State. A seed of truth falling into this scanty soil and springing forth with the promise of fruit may be chilled and choked and withered in the unfavorable surroundings of native superstition and practices, so inbred and believed for generations that it has become the very heart blood itself. To this add the vices of a certain class of men, who teach our young men to swear and drink and our young women to forsake their lawfully wedded

husbands for a life of sin and shame, and you have a small idea of the forces of evil with which these people have to contend. It is a wonder that any of them are left, or that any of them are faithful to the marriage ties and to the church. We are glad to say that amidst all this scene of disease, discouragement and moral death there are those who stand out clear and strong as examples of the power of the Gospel. A young man, leaving Haines for a few weeks' absence, came to me this morning and, when bidding me good-bye, said, "Keep me in your prayers." He felt that there was need for watchfulness, that temptation would be flaunted in his face, and that there would be some encouragement in the thought that his own prayers would be fortified by the prayers of his pastor.

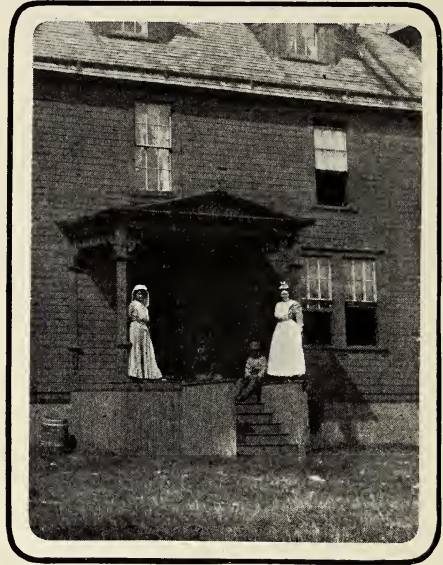
Notwithstanding the discouragements of the year and the moral failure about us, we feel that this is a work of mercy upon which God has put the stamp of His approval.

To return to our hospital: Let me take you on a short visit to our wards and then to the dispensary. We will visit the woman's ward first. Here we stop by the bedside of a little girl about eleven years of age, a beautiful child with long black hair, smooth round features and large black eyes curtained by long lashes and arching brows. Little Emma has had a very painful accident and for three long months is doomed to lie there, and for weeks afterwards will be able to walk only by the aid of crutches. Dr. Hutton at first thought an amputation would be necessary, but there was a chance, because of the youthfulness of the child, to save the leg, and that chance was taken. She will always be a little lame because of the shortening of the bone, yet we rejoice that to this child we were able to bring the benefits of medical skill and good nursing.

We will pass to the men's ward and linger a moment to look at Joseph. He is a young man of thirty but is paralyzed.

You must look at Mike Hanson, a fine little fellow of four years. Here comes Miss Wilderson to dress his wound. See how eager Mike is to help. Carefully he lays back the spreads and puts out his little foot to be washed and treated, and although it hurts and Mike cries and talks Thlingit to the nurse and perhaps vows he never will let her dress it again, yet Mike is

ready to help next time, until finally, with his helping and Miss Wilderson's faithfulness, he is well and ready to go home.



ENTRANCE TO PRESBYTERIAN HOSPITAL,
HAINES, ALASKA

When the uncle comes to take him away and the nurse has gotten him ready, Mike reaches up his little chubby brown hand and pats her on the cheek as a parting token of love and gratefulness.

We will stop long enough to look at ten-year-old Frank Kodowat. He came to us at a very unexpected hour. I had gone to bed and was sleeping soundly when I was awakened by some one pounding on my door. When I asked who was there, Miss Wilderson called up the stairs, "There is a whole delegation from Klukwan with a boy who has a broken femur." I was up and dressed in a short time and away to the Post to get Dr. Palmer. We decided to let the boy rest until morning, as the leg had been bandaged with splints, by Mr. Falconer, for the trip down. The next morning the doctor came, and by noon little Frank was resting comfortably. He is a patient little fellow, and although it is no easy task to lie on the back two and one-half months with a twelve-pound weight pulling constantly, yet Frank is doing it bravely and cheerfully. He entertains himself during these long hours of waiting by looking at picture books and cards and drawing pictures, and now and then his sweet little voice may be heard singing or humming some hymn. Again,

you may hear his merry laugh ringing out. Here is Frank Barrios, another little boy who has been with us four weeks to-day and has had two operations. He is wonderfully improved, being able to walk a little about the ward. We hope to discharge him in about two weeks.

We will pass upstairs to the clinic. Here the people come from the village for examination and treatment. Those who are considered subjects for the hospital are admitted, if there is room for them and the funds are sufficient. The others are listed as out-patients, and come at stated times for treatment.

Our nurse, Miss Wilderson, who came to us in November, is very efficient and capable. The work has been very hard because of the unfit condition of the building, and we hope that we will not be compelled to use it another winter as it now is.

The Alaskan field is a great cry from the chasm. Out of the depths of darkness her voice is gone out. She is a needy land and although for the natives there does not seem to be much hope of building a permanent citizenship, and although we feel that they are a dying race, yet they appeal to our sympathy and pity. They are the children of the Father, and our duty is clear.

AS WE SEE IT

By Eugene E. Bromley

THE fruits of missionary work in Alaska are evident. Among those who have responded to the Gospel message few have appropriated more of

the snares of the devil. He has been recognized as a leader among his own people. That they have confidence in him is shown by the fact that he has been elected many times as president of the New Covenant League Society. At our January communion service he was ordained ruling elder in the Sitka Church.

The society, of which Mr. Cook is president, has for its aim the abolishing of old native customs and the fostering of a Christian spirit among the members. For this purpose they hold prayer meetings, and give dinners and socials. During the winter two prayer meetings are held each week in the homes of the members. These meetings are conducted by the missionary, the president, or one of the members, and consist of a Bible lesson, testimony and prayer. During the summer, while in the fishing camps, Mr. Cook is active in preaching and explaining the Bible whenever he has an opportunity. As elder in the church, he is a great help to the other members of the session, as he is an excellent interpreter.

At the last communion service, he assisted in administering the sacrament in the homes of some of the Christian people who were not able to get to the church. Thus the cheer and helpfulness of the communion season was extended to all.

Mr. Cook was at one time a student in the Sitka Training School and is at the present time living in the cottage settlement. This settlement is on mission grounds and nearly all were at one time students in the school.



THOMAS COOK, A NATIVE ELDER, AND HIS FAMILY

the Christ spirit than has Mr. Thomas Cook. He is a "living epistle" from which the world may read that "God is Love," and that "Jesus saves." His influence is restraining and uplifting. There is nothing unusual to relate from the life of this faithful disciple. It is fidelity to his Master that makes us love him. His willingness to follow the teachings of Jesus as he understands them keeps him from falling where many less consecrated are caught in



THE FRAMEWORK OF A HOUSE AT ST. LAWRENCE ISLAND, ALASKA

WITH THE ST. LAWRENCE ISLAND ESKIMOS

"WE have been busy reading our letters and answering them ever since our mail came July 12th." So wrote Mrs. Campbell on August seventh, 1909. And what a pleasant yet hurried task one can imagine that to be, with the fact in mind that the mail for that lonely station—perhaps the loneliest Home Mission station in the world—is delivered but once a year, when the upcoming boat stops on its way northward, to call again a month or so later for the return mail to the States. How the moments fly as pages are scanned for messages from home and for the latest intelligence of happenings in the great, far-away, outside world. Then there are the letters from friends and well-wishers, bound by ties in the Master's service to these devoted missionaries, Dr. Campbell and his wife. These must be answered, if answered at all for the year, in time for the call of the boat on its return trip. What hours of busy writing! The letters just received must await a second reading during the long weeks and months that follow the last glimpse of the steamer, which has broken in upon the solitary waters of that little island in Bering Sea, midway between Alaskan shores and the great coast line of Siberia.

"The thought that there are so many friends in the home land, who are praying for us and for our people, strengthens our hearts and our hands, and renews our courage to press on," writes Mrs. Campbell. We bespeak a renewed fervency in those prayers—it is the one thing that the Campbells ask for in their work. Everything else appears of secondary importance—physical comfort, supplies, better equipment—these occupy a minor place in every letter that comes from them. It is prayer—insistent, continuous, fervent, believing—for which they plead. Yet, that they are practical in their work for the making of a cleanly, upright, thoughtful community among their Eskimo charges is abundantly shown—as may be seen from the accounts of the way Mrs. Campbell goes into the homes, showing the women how to care for their little children, how to render more cleanly their surroundings, how to make soap from the whale oil—a soap which Mrs. Campbell remarks "may not be commended for its delicacy of perfume, but which proves efficacious for cleansing—a good day for our village when every family has a barrel of soap and uses it." Water is not secured in civilization's way—the faucet or pump handle; it must be brought from some distance to the

homes—and that no doubt puts a premium upon its use. Besides, it is a task that does not appeal to the native, naturally, beyond supplying enough for the barest necessity; but the gospel of soap and water is not permitted to fail of emphasis. It must not be supposed that the women are idle. In addition to other tasks, they must prepare the walrus skin for its various uses as clothing and the covering of roofs and canoes, and must make from it boots for the men and children and for their own foot covering. The illustration shows them at this work of preparing the skin; and, again, one of the houses, such as the people occupy in summer, may be seen in course of construction. The framework is usually made of drift wood and walrus tusks; the walrus hide, properly prepared, is stretched over the top. Being semi-transparent, it admits light. The St. Lawrence Island pictures, which we have reproduced, were



WOMAN'S WORK AT GAMBELL, ALASKA

Splitting a walrus skin and preparing it to cover the house and canoe

photographed by Dr. Campbell last August and sent down that our readers might have this more intimate glimpse of life on the island.

The bright-faced children who are shown bringing water, speak volumes for the work of uplift which has been going on. Contrasting the faces with those of a generation ago, they are found to have an expression entirely different in intelligence and attractiveness, which can only be explained by the Christian training and education they have received.

And so it goes on, patiently, courageously—the effort that is being put forth for these Eskimos of the lonely island. “My class of women,” writes Mrs. Campbell, “learned many verses and portions of Scripture in the native dialect, besides some songs and the Lord’s Prayer, during the year, and God has said that His word shall not return unto Him void.” “Gospel meeting last year,” writes Dr. Campbell, “brought out sixty to eighty to listen seriously. And the Siberians—forty miles away across the rough waters, have caught the Gospel sound and have come to hear the Word taught. ‘Those words sound good. I am near believing,’ said Sellaghok, a Siberian visitor. ‘My family, too, would soon believe if they could be taught.’”



The way most of the water is brought a half mile to the houses at Gambell, St. Lawrence Island

THE YEAR AT KLUKWAN

By F. R. Falconer



ALL ALASKA BORN
CHILDREN OF REV. AND MRS. FALCONER

THE year has had its varied experiences, and much of a very trying nature for both the people and the workers. There have been more accidents, more sickness and deaths in the village than we have ever known in the same length of time during our eight years in Klukwan.

In October five people were drowned in trying to ford the river; two of them were natives. In January four of our young men went goat hunting. Having sighted some goats on a spur of the mountain they started in pursuit. [The wild goat or Rocky Mountain sheep is perhaps the finest and most wary of game—Editor]. While attempting to get above them

to head them off, one of the hunters, more bold and venturesome than the others, risked too much, the snow gave way from under his feet, he was hurled to destruction down the mountainside and buried, with his dogs, in a snowslide which came thundering down upon him. The others, a brother also being in the party, after a vain search for the body, returned home, bearing the sad news to the wife and friends.

In March, a boy was run over and had his leg broken by a sled heavily loaded with firewood which he was bringing from the woods. The accident occurred at 10.30 a. m. and by 11 p. m. he was snug in a cot in the hospital at Haines, having made the twenty-three-mile trip by dog-team.

Besides these accidents there have been a large number of deaths from tuberculosis, pneumonia and from other causes, among the number being one of our best men, the president of our Christian Endeavor Society.

These things have been hard for the people to understand; their faith has been tried; they wonder why they have been so sorely afflicted; and in their distress they have, to a considerable extent, sought the witch-doctors. But not all. There are some who have pressed steadily on in the Christian way, whose faith failed them not. Through it all the membership of our Christian Endeavor Society has increased; the Sunday school, divided into classes which meet in classrooms curtained off on one side of the church, has done more effective work in reaching the young; and special meetings, beginning with the week of prayer and continuing through January and part of February, awakened a fresh interest in spiritual things and brought a few into the new life which is in Christ Jesus. These were baptized and received into the Church at our communion service in February.

A GOOD RECORD AT KLINQUAN

By John S. Brown, Native Pastor

ANYONE coming into the village now would find a great change. While our church is not finished, we have a regular place for worship, as the Government school-house is being used for all our services. Before this we had been going from one house to another for services, and had always to carry the long wooden benches from place to place.

The hymns were not very familiar and it was often with difficulty that a song would be started. Now we have use of the school organ, and up to the time of her marriage, one of the village girls acted as organist; Miss Dawson is now helping in this way. Our home is about finished, so we need not live with friends and inconvenience them, especially at meal time, for each family will be living independent of the other.

We are looking forward to the completion

of our church home with the beginning of the fall season, when all our people will be coming back for the school year, for Klinquan is a deserted village in the summer time.

A new organ, a bell, and pulpit Bible are needed, and lumber for seats, as well as stove and lamps. Our Sunday school is prosperous and our young people seem to be greatly interested; one young woman is a regular teacher, and during my absence at Presbytery two of our young men, seventeen and nineteen years of age, have agreed to help out; in this I feel greatly encouraged, for our boys are naturally backward, and these are the first ones to take up work of this order. These two young men are planning to go to the States next year to a Government school, and being earnest Christians at heart, I hope they will come back to us ready to take up the work now begun and carry it on to its fuller completion.

Our village is composed of young people—very few of the older men and women are here. We have not had to contend with any of the

old customs here, and our people are living good Christian lives to the best of their knowledge.

KLAWOCK FESTIVITIES

OUR Alaska missionaries make the Christmas celebration one of the effective elements for building up the new social Christian life in native villages. Rev. Mr. Waggoner, of Klawock, says that it proved the one time of the year when all the town were united. "We had expected the church at Shakan to be present with us, but the ice in the inland passage prevented and the stormy weather made the trip, by going out to sea, too dangerous. Over two hundred people were gathered, however. Many of the people brought their gifts for their families, as underwear, or perhaps shoes and dresses, and little toys for the babies. Our friends in Walla Walla sent up a box of toys and candies for the children. Mrs. Waggoner trained the children and choir in Christmas music, and our Government

teacher trained the children for the exercises. Santa Claus came in from the North 'on his new air ship,' he said. On Sabbath we had communion services in the morning, infant baptism in the afternoon, and a Christmas song service in the evening. A father, his wife and son, together with several others, joined the Church. I am sure the readers of the magazine would have enjoyed the song service of the evening. Our native people all enjoy music. The children are not afraid to sing in public and several sang solos and duets. The band assisted in this service with especially prepared music. The elders led in prayer, and the congregation joined in singing some of the old Christmas hymns. It proved the pleasantest and most profitable Christmas season we have experienced in our work at Klawock.

WORKERS IN ALASKA OF THE WOMAN'S BOARD FOR 1909-1910

BARROW. (Eskimos.) (Care Roth, Blum & Co., San Francisco, Cal.) H. R. Marsh, M.D., Mrs. H. R. Marsh.

GAMBELL. (St. Lawrence Island.) (Eskimos.) (Care U. S. Customs, Nome, Alaska.) E. O. Campbell, M.D. Mrs. E. O. Campbell.

HAINES. (Chilkat Tribe.) Rev. Allen F. McLean, Miss Ella V. Wilderson.

HOONAH. Rev. A. J. Whipkey.

HOWKAN. (Hydah Tribe.) Mr. Samuel G. Davis (native.)

JUNEAU. (Auk and Takoo Tribes.) Rev. John B. Stevens.

KASAAN. Mr. Henry Haldane (native.)

KLAWOCK. (Hydah and Hanegah Tribes.) Rev. David Waggoner.

KLINQUAN. (Hydah Tribe.) Mr. John Brown (native.)

KLUKWAN. (Chilkat Tribe.) Mr. Fred. R. Falconer.

SHAKAN. (Auk and Takoo Tribes.) Mr. Wm. Benson (native.)

SITKA MISSION. (Thlinget Tribe) Rev. E. E. Bromley, Miss Esther Gibson

SITKA TRAINING SCHOOL. (All Tribes.) Mr. W. G. Beattie, Mr. George J. Beck, Miss Grace M. Crockett, Miss Sarah A. Haines, Miss Bertha M. Kale, Miss Anna Charlotte Doren, Miss Kate Zimmerman, Miss Anna M. Sheets, Miss Lenora Milholland, Miss Mabel McDill, Mr. Douglas McTavish, Mr. H. P. Parks.

WRANGELL. Rev. J. S. Clark, Mr. Wm. Wells (native.)

BIBLIOGRAPHY—ALASKA

SUPPLEMENTARY LIST, MARCH 1910

MAGAZINE ARTICLES

Administration's Conservation Bills Outl., Ja. 29, '10
Agricultural Capacity of Alaska C. C. Georgeson Nat. Geog. Mag. JI., '09
Alaska in 1950. W. E. Clark Collier's, Je. 19, '09
Alaska and the Yukon. J. G. Brady Ind., Je. 24, '09
Alaska of To-day. A. H. Brooks. R. of Revs. JI., '09
Ancient Kobuk Glacier of Alaska O. H. Hershey Jour. Geol., Ja., '09
Apostle of the Northwest. Sheldon Jackson Mis. Rev., 32: 89, F., '09
Ballinger and the Cunningham Claims Cur Lit., F., '10
Big Game in Alaska. W. H. Osgood Nat. Geog. Mag. JI., '09
Billions of Treasure: Shall the Mineral Wealth of Alaska Enrich the Guggenheim Trust or the U. S. Treasury? J. E. Lathrop McClure, Ja., '10
Camping Along the Frozen Sea E. D. Leffingwell Collier's, Mr. 13, '09
Can this be White-Washed also? New Quagmires for Ballinger Collier's D. 18, '09
Charting a Coast Line of 26,000 Miles Nat. Geog. Mag., JI., '09

Coal Fields of Alaska. A. H. Brooks Nat. Geog. Mag. Ja., '10
Conquering Our Greatest Volcano Mount Wrangell. Robert Dunn Harper, Mr. '09
Conservation of Resources Ann. Am. Acad., May, '09
Economic Evolution of Alaska Nat. Geog. Mag., JI., A. W. Greely '09
Ethnologist in the Arctic. Vilhjalmr Stefansson Harper. F., '10
Famous Controversy (Ballinger Inquiry) R. of Revs., F., 10
Five Thousand Per Cent Outl., Mr. 5 '10
Fool's Bargain. R. L. Jones Collier's Je. 16, '09
Glaciation on the North Side of Wrangell Mountains. S. R. Capps Jour. Geol., Ja., '10
Gold Dredging in Alaska. G. E. Walsh Sci. Am., O 23, '09
Holiday Trips to Valdez. Philip Cook Spir. Mis., Ap., '09
Hubbard Glacier. Lawrence Martin Pop. Sci., Mr., '10
Hunting the Great Brown Bear Nat. Geog. Mag. Ap. of Alaska. George Mixer '09
Last Northwest. J. F. Carr Outlook, O. 23, '09

- Malaspina Glacier Region of Alaska. *Lawrence Martin*.....*Jour. Geol. O. '09*
 Marking the Alaskan Boundary
Thomas Riggs, Jr......*Nat. Geog. Mag. Jl. '09*
 Midsummer and Midwinter at Allachaket.....*Spir. Mis., Mar. '09*
 Ministering to the Videttes of Empire: the Y. M. C. A. in Alaska. *W. P. Dodge*.....*World To-Day, Oct. '09*
 Monarchs of Alaska. *R. H. Sargent*.....*Nat. Geog. Mag. Jl. '09*
 My Boat and Sledge to the Koyuk Country. *Hudson Stuck*.....*Spir. Mis., Jan. '09*
 National Geographic Society's Alaskan Expedition of 1909. *R. S. Tarr and Lawrence Martin*.....*Nat. Geog. Mag. Ja. '10*
 New Beginning at Fort Yukon. *Hudson Stuck*.....*Spir. Mis., July '09*
 New Man of the North. *Roy Norton*.....*Harp W., Aug. 21, '09*
 Our Coal Supply. *G. E. Mitchell* *R. of Revs., Feb. '10*
 People of the Totem Pole: Their Art and Legends. *Natalie Curtis*.....*Craftsman. Sept. '09*
 Photography in Glacial Alaska. *O. D. vonEngeln*.....*Nat. Geog. Mag Ja. '10*
 Secretary Ballinger and Our National Resources.....*Outl., Nov. 20, '09*
 Secretary Ballinger and the Cunningham Claims.....*Outl., Oct. 2, '09*
 Undeveloped Coal in the Public Domain of Alaska.....*Outl., Mar. 5, '10*
 Wanted: a Government for Alaska *Atherton Brownell*.....*Outl., Feb. 26, '10*
 Wealth of Natural Resources and Commercial Possibilities in Alaska. *A. J. Quigley*.....*Cassier's, Oct. '09*
 What of Alaska?.....*Outl., Feb. 26, '10*
- What's at Stake in Alaska?.....*Lit. Digest, Mar. 5, '10*
 Whitewashing of Ballinger. *L. R. Glavis*.....*Collier's, Nov. 13, '09*
 William Duncan, founder of Metlakatla. *B. M. Brain*.....*Mis. Rev., Oct. '09*
 Winter and Spring at Allakaket. *Hudson Stuck*.....*Spir. Mis., Sept. '09*
 Worst Sunday I Ever Knew. *Hudson Stuck*.....*Spir. Mis., May '09*

BOOKS

- Alaska Almanac.....*E. S. Harrison, comp 1909*
 Alaska for Juniors.....*K. R. Crowell, 1909*
 America Across the Seas.....*W. W. Atwood, 1909*
 Apostle of Alaska.....*J. W. Arctander, 1909*
 Baedeker's United States with Excursions to Mexico, Cuba, Porto Rico and Alaska.....1909
 Biological Investigations in Alaska and Yukon Territory (Supt Docs.).....*W. H. Osgood, 1909*
 Birds and Mammals of the 1907 Alexander Expedition to South-eastern Alaska.....1909
 Conquering the Arctic Sea.....*Ejnar Mikkelsen, 1909*
 Cruises in the Behring Sea.....*Paul Niedieck, 1909*
 Exploration in Alaska 1899 for an all American Overland Route from Cook Inlet, Pacific Ocean to the Yukon. (Supt. Docs.).....*By Jos. S. Herron, 1909*
 Handbook of Alaska: Its Resources, Products and Attractions.....*A. W. Greely, 1909*
 Through the Yukon and Alaska...*T. A. Rickard, 1909*
 Young Alaska and the Yellowstone.....*C. M. Taylor, 1909*
 Trailing and Camping in Alaska...*A. M. Powell, 1909*

FROM THE SECRETARY'S DESK

TENNESSEE Synodical has made a brave fight, and the loyalty and devotion of our constituency there is something to fill the hearts of all Presbyterian women with rejoicing. For instance, at one of the points where an unusual meeting of a presbyterial society was held, the meeting was in an uncomfortable rented building, while the church proper, commodious and satisfactory, is held by three members. In one presbyterial only three congregations are in their churches, with suits pending in two of them. So with all that they have had to contend with in Tennessee, there is reason for profound gratitude to God for "His leadings." Miss Petrie and Miss Keil have been attending the Annual Meeting, and the Synodical President, Mrs. John M. Gaut, writes most appreciatively of their help.

Indiana's Synodical President, Mrs. Herbert Campbell, attended many of the presbyterial meetings, and her visits of help and cheer were keenly appreciated. Indiana Presbyterial Society raised an amount at the meeting sufficient to complete the building at Gary. This is an extra, not to interfere in any way with pledges or apportionments already made. The whole amount was raised in less than ten minutes. Mrs. W. J. Darby, vice-president at large of the Woman's Board of Home Missions, whose long familiarity with all missionary work makes her invaluable, wrote most enthusiastically of this meeting.

Missouri's President, Mrs. S. L. McAfee, attended four of the Annuals of the presbyterial

societies, where the meetings were unusually fine and the workers most enthusiastic. Miss Keil, our field secretary, is speaking with great acceptance in Missouri.

Michigan's President, Mrs. J. K. Mitchell, is inviting the women to join with her in daily prayer for our missionaries, our officers, our constituency, and for the uninterested women, confident that, if she can urge this in a tactful way, blessed results will follow. "I believe we can pray some of the uninterested right into the work." Surely this will solve the question of the uninterested women most happily.

North Dakota's President, Mrs. A. D. Collins, is planning the itinerary for Miss Upham, field secretary, who will attend nearly all the presbyterial annuals, and between these meetings will visit local societies as far as possible.

Ohio's Synodical was fortunate this year in having Miss Hays and Mrs. Diefenderfer speak at annual meetings of presbyterial societies, and much interest has been aroused in all places thus visited.

Oklahoma's Synodical is very fortunate to have a president, Mrs. W. A. Knott, who was able this year to attend five of the annual presbyterial meetings. Much re-organization is going on in this synod, as two presbyterial societies, Choctaw and Ardmore, are being consolidated into one. McAlester, and the Indians will have a presbyterial society by themselves.

JULIA FRASER

A WORD FROM THE BOX DEPARTMENT

ANNUALLY, with the opening of the new fiscal year, there is in this as in other departments of the work at headquarters, the scanning of results and a striving for better things in the future.

Reports from missionaries and societies (we have not heard from all) show that much has been done for the comforting of many missionary households. It is apparent, that with comparatively few exceptions the sweet assurance, "Inasmuch," has brooded over the hearts and controlled the hands of those who have wrought in the preparation of these gifts. With few exceptions, also, there has been gratifying correspondence in connection with these ministries which has greatly increased the pleasure of both givers and recipients and has made possible a more judicious selection of sup-

plies. In this we rejoice, but would like to urge upon those who, by reason of becoming more fully acquainted with needs, are led to minister continuously or financially to the families, the importance of reporting such gifts to the Box Department. We are never able to provide for all those who seek our help and we need this information when locating the box applications, in order that we may distribute benefits so that each applicant may, as far as possible, receive a portion.

Reminder:—If societies will remember when calling for box applications to give the *date* when these are desired for consideration and selection, much time and postage will be saved.

Please notify us *at least* two weeks in advance of that date—and if families of young children a longer time in advance.

YOUNG PEOPLE'S DEPARTMENT NOTES

THE total contributions sent through our treasurers from all young people's organizations and from Sunday schools are as follows:

	1909.	1910.
Sunday schools.....	\$47,845.30	\$50,475.62
Young people's } societies	32,657.37	31,396.38
Bands and young } women	25,911.27	27,568.33

This comparison is given that we may note where work among our young people is most needed. Read the annual report of this department. (It will appear in this magazine next month.) Young women's societies and mission bands are auxiliary to the Woman's Board. All contributions are applied as designated by the donors, the division of funds from Sunday schools and young people's societies being possible from the undesignated funds.

FOUR thousand new subscribers to *Over Sea and Land* are needed at once. How many Presbyterian children are without it? How many of them are in your church? Are there copies taken for the Sunday school? Do the members of your mission band have it? If not, where do they find suggestions for leaders, and "news" for their meetings? How many have it as a Christmas or birthday present? What are you willing to do for the little magazine? We want your help to give it a fair trial this year. "Lend a hand," and send subscriptions (twenty-five cents a year) to *Over Sea and Land*, Room 623, 156 Fifth Ave., New York.

THE writer was privileged to attend the banquet given by the Juniors to the Senior class of the Farm School on the evening of April eighth. The decorations of the halls and tables were most attractive, an intertwining of tissue paper in the colors of the two classes, and a wealth of dogwood and other wild flowers. The eatables were of superior quality and the toasts very entertaining. A souvenir program had for the cover a "snap shot" of the

faculty. These were the topics for the toasts and the "grinds" were good: "Class of 1910," "The Faculty," "The Mountains," "Our Sweethearts, Wives and Mothers"—responded to by the superintendent and Dr. Reynolds, the pastor. The Glee Club gave delightful selections after each speaker. The class numbers twenty splendid fellows, and, having sampled the bread, it is quite possible to believe the Juniors "would be obliged to purchase new teeth" after the "baker" has graduated. Thomas has made one hundred loaves of bread every day, besides biscuit, corn bread and pies. He will be missed, but his Junior "understudy" will endeavor to keep up the reputation for fine bread. Did you ever think of the amount of flour consumed in such an institution? A little sum in addition interested the visitor. Besides the hot bread used twice a day, our boarding schools in North Carolina bake daily from two hundred and fifty to two hundred and seventy-five loaves of "light bread."

AT TENDANCE at the spring meetings of the French Broad Presbytery and presbyterial society was an inspiration. Most of the delegates were representatives of our Woman's Board as preachers, teachers or pupils. The young people are busy for Home and Foreign Missions in sixteen organizations. Their largest gains in gifts were for Foreign work. Some of the reports were unique. One told of the weekly meeting where half the time is given to hearing missionary news, the other half to work; the girls sew and the boys chop the wood for the next week of school. A society reported their method of raising funds was "by doing without things we wanted." The Junior Society of the Farm School said: "We just give." Another said: "Our corn patch was our greatest profit. We have a missionary pig for this year." The Woman's Society at the Farm School have a plan which could be adapted in some of our home churches: Two meetings are held each month with practically the same program, the second being held with the larger

boys who prepare the maps, and take part in other ways. A delightful exercise was given by six girls from Allanstand—the six having united with the church during the past year.

Union Presbyterian made its largest financial report. The women in these Tennessee societies are so courageous! They have found the "Blessing boxes" most helpful in securing their missionary funds. We would recommend to all our women's societies their observance of "Daughters' Day," at which time the young women and girls are invited to attend their

meeting, and, where no organization exists for them, this is the time for introducing the subject and securing one, if possible.

THE Young People's Missionary Movement has announced the dates for conferences for this coming summer. The distinctly Presbyterian conferences at Pocono Pines, Pennsylvania, and Winona Lake, Indiana, have also been decided upon. Apply to the secretary of this Young People's Department, Room 712, 156 Fifth Avenue, New York, for information on this subject.

AIDS AND SUGGESTIONS

PROGRAM FOR JULY MEETING

Theme—Review of the year.—Echoes from the Annual Meeting of the Woman's Home Board,

Responsive Reading—Send for a supply of the responsive reading used at the Annual Meeting of 1909 or of the present year. Divide into three parts: use the first third in the introductory service immediately after the first hymn, which should be some familiar selection, as "Onward, Christian Soldier"; use the second portion after the first prayer, which may be the Lord's Prayer repeated in unison; use the third portion after the singing of one verse of a second hymn which accords in sentiment and is well known.

Echoes—Assign the different reports of the officers of the Board to as many members, each of whom is to give a brief summary of the important or striking portions. This will call for six persons to take part. They should each have studied well her copy of the July HOME MISSION MONTHLY, that the presentation given

may be intelligent, pointed, and full of animation. It makes an extremely satisfactory meeting when carried out in this way. Assign to two others "Echoes from the Missionaries," one of the two to select something from the addresses of women missionaries; the second to do the same with the addresses of the men.

Five minutes should be allowed for each of those who participate in the program.

The leader should introduce the program with some word of the place where the meeting was held, and should close the program with a brief reminder of what the presbyterial and synodical society—to which their local society is auxiliary—are doing for Home Missions, mentioning any special work in which they, as a society, have been asked to participate.

At the close of the meeting adjourn to the lawn, if convenient, and serve lemonade and wafers, inviting all to linger for a social half hour.

District Meetings. The women's missionary societies of twelve neighborhood churches in Champlain Presbytery have for two successive Junes held a conference called the "Adirondack Group Churches," which, judging by the programs, have been full of interest. Such matters as the following were presented:

Organization for Mission Work.

Duties of Officers.

Obstacles to Overcome.

Necessary Helps.

What One Woman Can Do.

Discussion.

Bible Exposition—Christian Stewardship.

Workers' Symposium—Topic: Personal Responsibility.

Responsibility—To Christ, to Fellow-men, to Self.

Workers' Symposium—Work that Endures. Need of this work.

Helps { Organization.

to { Young People's Societies.

Such { Children's Bands.

Work { Cradle Ten.

Hindrances.

Bible Exposition—"Deborah."

Workers' Symposium—Topic: Leadership. Requisites of Leadership.

Opportunities for and Cost of Leadership. Responsibility of Leadership.

This plan of district meetings is most heartily commended as one of the effective ways of strengthening all mission work.

Special Mention

Side Lights from Current Magazine Articles Suggestive to those studying Home Mission subjects.

"The Call of America," *Outlook* for April 23, magazine number.

"The Life of the Pueblo," *Outlook* for April 23.

"The Skulls of Our Immigrants." (Changing physical types in immigration.) *McClure's* for May.

"Alaska's Enormous Coal Deposit," *The World's Work* for May.

Cincinnati. The annual meeting of the Cincinnati Presbyterial was unusually interesting. The membership of the forty-eight auxiliaries is 1332. The secretary of Young People's Work reported a membership of 1600, an increase of more than one hundred over last year, with a number of new C. E. societies and eight mission study classes.

The work in Cincinnati among the Italians begun last fall has grown from the eleven scholars and small room of the beginning to the commodious quarters now needed for the 100 scholars enrolled. The Sabbath school and Industrial Sewing Class for little girls are important aids in the work. It is earnestly hoped that an Italian church will result from this mission work.

The treasurer reported a total of \$5,412.87 or \$115 ahead of last year.

The Presbyterian officers were re-elected, with Mrs. A. L. Whitaker President, as for the past several years.

THE Presbyterian Society of Wilmington, Del., answers next to the Silver Anniversary roll call. Twenty-five useful years, crowned by an advance this last year of \$246, an amount that was swelled still further by the silver offering of \$136. The hymn specially written for the occasion by Mary M. North of Snow Hill, Md., follows:

SILVER ANNIVERSARY HYMN
(Sung to "Hail to the brightness.")

Praise to our God for His goodness and mercy,
Changeless, abounding, enough for our needs;
Weak are His creatures, but He is sufficient;
Call, and He hears, and quickly He heeds.

He gave the word, and the women who heard it,
Arose in their might, like a host for the fray;
Over the mountains, the prairies and oceans,
Swiftly and surely 'twas carried away.

He gave a touch of the Healer so tender,
And hearts barred by self opened wide to His sway;
Feet that were lagging, and hands that were listless,
Were quickened and strengthened to "work while 'tis day."

Sheaves bring we now to our Saviour and Helper,
Souls that were rescued from foul depths of sin;
Low at Thy feet we bow in submission,
Bless us and fit us more souls yet to win.

Glory to God, to our Father Most Mighty,
Glory to Jesus, Redeemer and Son;
Glory to Thee, Spirit, Leader and Teacher,
Glory and praise to the Bless'd Three in One.

More Rejoicing. "Who comes next with a quarter century record?"

The W. H. M. Society of the Presbytery of West Jersey held its twenty-fifth anniversary in Salem, New Jersey, on April 13. Reports showed advance in all lines; more money raised than ever before—\$2,528; new organizations and more members. This city of peace was our birth place, and although we have grown to one hundred twenty delegates we were most

cordially welcomed home for our silver anniversary. E. R. M.

Carlisle Presbytery. At the fall meeting, as a special work the societies were asked to sew carpet rags to be woven into rugs for Scotia Seminary, where this presbytery supports a teacher. Each society was asked to pay for the weaving of one or more rugs. The response was so generous that seventy rugs were provided for Scotia, the number required for this school, and a balance of money on hand and a large quantity of rugs. About eighty pounds of rags were sold, the money from which was applied to weaving; a little more money was raised and thirty-three rugs were sent to Miss Lucy Laney at Haines. One society sent sixty-eight pounds of rags. The manner in which these rags and money came show plainly this was a labor of love and not duty, as three pounds of rags were asked for each rug, and they came in lots ranging from three to sixty-eight pounds, many twenty and twenty-five pound lots. Each rug, 6 feet by 3 feet, costs seventy cents to weave. You haven't an idea how interesting a carpet rag social is until you hold one. One society had a social at which thirty-five members were present, a collection taken, lemonade and sandwiches served and enough "carpet rag" stories told to fill a book.

To Missionaries. The Presbyterian Missionary Home at Chautauqua, N. Y., which has been a haven of rest to tired missionaries for many years, has recently been replaced with a modern, up-to-date building. Any missionaries of the Presbyterian Home or Foreign Board wishing free accommodations for themselves and children during the months of July and August will please write to Mrs. Julia N. Berry, Titusville, Pa., giving date of arrival and length of stay. After June 1st, address Chautauqua, N. Y.

SUMMER SCHOOLS OF MISSIONS

THE Interdenominational Committee of the Rocky Mountain Region have announced the Summer School of Missions to be held in Boulder, July 4-9. Last year nineteen States were represented in the 470 persons enrolled. Those from other States especially enjoy Boulder with its mountain air and beautiful scenery, while but a short trip takes one into the heart of the mountains. All this, aside from the feast of good things, spiritual and intellectual, is in store for those who attend.

The lectures on the Home study and the Bible lessons are to be given by Mrs. D. B. Wells of Chicago, who is well known and beloved by Colorado women because of her sincere spirituality, her deep insight into and fair treatment of any subject she handles. Under the auspices of the Conference Committee last fall Mrs. Wells gave series of lectures in Denver, Colorado Springs, Pueblo and Ft. Collins. Over seven hundred women were the interested listeners to these lectures. At the Chautauqua of Ottawa, Kansas, her lectures will be long remembered as among the best they have heard along mission lines.

Mrs. A. L. Berry of Chicago will give the lectures on the Foreign text book. That she is an ex-president of the Board of the Northwest, that she is welcomed on the program at Northfield, Winona Lake, and many other conferences throughout the country, and that she is sent by the Central Committee on the Study of Missions, is sufficient guarantee of her ability in this line of work. Mrs. Berry will, doubtless, find a warm Western welcome from Colorado women.

Miss Miriam L. Woodbury of New York City, a representative of the Council of Women for Home Missions, will have special charge of method conferences, and classes for young women. Her wide experience and personal knowledge of the work will make her invaluable to representatives of young women's societies, and these societies are urged to send delegates.

The Children's Hour, which was so delightfully successful last year, will be under the care of Mrs. Edward P. Costigan of Denver, an experienced Kindergartner and a children's worker of national reputation. Mrs. Costigan will demonstrate to teachers and junior super-

intendents how the missionary story may be used in their work, in public schools and libraries.

A School of Methods will be conducted each day by experienced workers. The Luncheon conference, so successful last year for young people's societies, will be repeated this year.

The final touch of helpfulness is to be met by social teas, mountain climbs and picnics.

LIDA D. ROBINSON

The Winona Lake Summer School of Missions, under the auspices of the Interdenominational Committee of the Central West, representing the Women's Boards of Home and Foreign Missions, will convene for registration Thursday evening, June 23rd. The first session will begin at nine o'clock Friday morning. A very strong and inspiring program has been arranged.

Six lecture-studies on the 1910 Foreign Mission textbook, "Western Women in Eastern Lands," will be given by the writer of the book, Mrs. Helen Barrett Montgomery of Rochester, N. Y. These six lectures will be presented, two each day, on June 24th, 25th and 27th. No one should miss this opportunity of hearing Mrs. Montgomery teach her own book.

Six lecture-studies on the 1910 textbook for Home Missions, "Advance Among the Antilles," by Dr. Howard B. Grose, author of "Aliens or Americans," will be given by Mrs. D. B. Wells of Chicago, who gave the course on the negro race last year with such great acceptability.

A daily morning Bible class will be conducted by Mrs. Albert L. Berry of Chicago. Mrs. Berry is making a specialty of Bible teaching,

and is giving courses in Chicago and other large cities which have proven inspiring and helpful.

In addition to the above courses, Dr. Knapp of Chicago has been secured to give two addresses on Methods for Young People and Children. There will be other addresses by missionaries and speakers of national reputation; a missionary rally on Sunday afternoon, a story-telling hour, denominational rallies, social teas and other social features. Circulars are now ready giving very full information regarding railroad rates, boarding places, cost of board and other details. Send to Woman's Home Mission Board, 156 Fifth Ave., New York, or Home Mission Office, 328 Wabash Ave., Chicago, Ill., for copies of circulars. This is an unexcelled opportunity for getting practical help and inspiration for the work of the coming year.

Northfield Summer Conference. The usual Home Mission Conference will be held at Northfield, Massachusetts, July 14-20 inclusive. This conference is under the auspices of eight denominational Boards and affords the opportunity for great gain to those who attend. The Study Class Book this year is "Advance in Antilles." The study class will be conducted by Mrs. D. E. Waid. There will be many other attractive and helpful features at the conference, which will be addressed by prominent speakers and workers. Plan to go.

Among the Auditorium speakers will be Congressman William S. Bennett, who will speak on "Immigration"; Rev. H. R. Mosely, superintendent of work in Cuba, under the Baptist Board, who will speak on that field, and Rev. Bruce Kenney, who will present "Work Among Indians, Mormons, and Throughout the West."

The Mountaineers will be represented by Miss Margaret Henry, of Maryville College, Tennessee. Miss Lucy Lany, of the Freedman's Board of the Presbyterian Church, will plead the needs of her own people.

There will be a reception at the Northfield Hotel on Saturday evening and many pleasant hours of recreation arranged for the delegates during the afternoons of the Conference.

RECEIPTS FROM PRESBYTERIAL SOCIETIES FOR APRIL, 1910

	Home Missions	Freed- men		Home Missions	Freed- men		Home Missions	Freed- men
Alabama			Missouri			Ohio		
Birmingham	\$1.00		Iron Mountain ..	\$22.66		Bellefontaine ...	\$10.00	
Atlantic			Kirkville		\$6.40	Cincinnati	52.00	
Atlantic		\$11.00	St. Joseph	10.00		Lima	11.00	
Baltimore			St. Louis	25.00		Mahoning	4.10	
Baltimore	412.00		Sedalia	9.00		Marion	9.00	
New Castle	15.00		Nebraska			St. Clairsville ...		\$10.65
Washington City..	463.00	13.00	Kearney	4.00	4.00	Zanesville	3.75	
Catawba			New Jersey			Oklahoma		
Yadkin	1.00	10.70	Elizabeth		80.00	Ardmore	5.00	
Colorado			Morris & Orange ..	25.00	53.00	El Reno	5.00	
Boulder	61.50		Newark	74.00		Hobart	5.00	
Denver	29.00		New Brunswick..	243.50	13.84	Pennsylvania		
Illinois			Newton		38.00	Carlisle	124.86	69.91
Alton	36.50		New Mexico			Philadelphia	95.00	15.00
Bloomington	19.00		Santa Fe	8.00		Philadelphia North		88.50
Chicago	163.93		Southern Arizona ..	21.50		Redstone	15.00	
Freeport		5.00	New York			Washington	50.00	
Rock River	14.35	2.00	Albany	125.49	18.50	Westminster		22.00
Indiana			Binghamton		6.00	South Dakota		
White Water ...	49.54	1.00	Brooklyn	2.00		Reserve	14.00	
Iowa			Buffalo	10.00		Texas		
Dubuque	5.00	1.00	Columbia	22.00		Abilene	6.00	
Kansas			Genesee	35.93	8.00	Brownwood	5.00	
Emporia	5.00		New York	10.00	45.06	Washington		
Osborne	10.25	14.50	Niagara	15.00	146.00	Alaska	25.00	
Topeka	38.70		North River	8.00		Wisconsin		
Michigan			Otsego	64.00		Chippewa	10.00	
Detroit	70.10	33.50	Rochester	10.00		Madison	10.90	
Flint	31.00		Syracuse	60.00	10.00	Winnebago	33.50	
Grand Rapids ...	10.00		Troy	10.00		Legacies	1,400.38	
Petoskey	10.00		Utica	10.00		Receipts from Field	520.45	
Minnesota			Westchester	107.50	195.25	Literature	409.39	
St. Paul	9.32		North Dakota			Rent	20.00	
			Mouse River	5.00		Miscellaneous	1,449.44	25.00
			Pembina	2.00			\$6,686.54	\$952.81
						Total		\$7,639.35

HOME MISSION MONTHLY

VOL. XXIV

JULY, 1910

No. 9



AN ANNUAL MEETING BY THE SEA

EDITORIAL NOTES



HERE it possible, we would like to give to our readers all that transpired, all that was said, all that was seen, all that was felt at the Thirty-first Annual Meeting of the Woman's Board at Atlantic City. Although much is too elusive for reproduction—personality is so large an element—yet enough will surely be found in our columns this month, and in the next issue of the magazine which will also be largely filled with Annual Meeting matters, to enable the reader to gather a quite definite idea of the occasion.

§

THE charm of Old Ocean seems to have captured the commissioners, for they voted that the General Assembly shall again convene in Atlantic City in 1911; by which token the next Annual Meeting of the Woman's Board will be held in this city-by-the-sea. This time the hostess is to be the First Presbyterian Church, whose new edifice, in which our meetings are to be held, is now in course of construction.

§

THE roll call of the synods! Who can forget it? When Baltimore Synodical, which has but three presbyterial societies, stood up fifty-seven strong, and New

Jersey rose with seventy-five representatives, and Pennsylvania—the old Keystone State—counted one hundred and sixty-five, enthusiasm waxed high; and this enthusiasm grew apace when far-away synods were called and found well represented, Texas, among others, making a fine showing; altogether 450 responded and the representation from a number of the synodical societies was increased later. Over 600 delegates and visitors registered, and for all Olivet Church had cordial welcome.

§

THE opportunity for personal acquaintance among those in attendance was greater than is always possible at such gatherings, the compactness of the city and the close proximity of the hotels to each other making this possible. Delightful mingling of friends was also afforded by the enjoyable social occasions.

§

THE greeting to the Woman's Board and those assembled, given by Mrs. W. E. Honeyman, Synodical President of New Jersey, was in the spirit of warmest welcome; and it was further marked by the presentation, in the name of the Synodical Society, of a book of registration, wherein to set down the names of those in attendance upon this meeting and upon

annual meetings to follow this gathering, until its pages shall be filled to the uttermost by those who are loyally laboring together to save this land for Christ.

卐

INSTEAD of putting the devotional service at the beginning of the sessions, it was each time placed near the close, when all might share in its influences. It had been arranged, also, that without being called upon, some one should immediately follow the address of each missionary with prayer for the field represented. The effect was to bind the whole meeting together with golden cords of invocation and thanksgiving.

卐

THE half-hour prayer meeting, held each morning at the hotel headquarters of the Woman's Board, was largely attended. There was always the earnest seeking for "better things," the praiseful remembrance of those who, though no longer active, still forget not to uphold the work by prayer, and the note of thankfulness for those who are pressing forward in service throughout the widely reaching constituency. On Wednesday morning, as the last meeting approached, the theme chosen, "Going back to our Galilee," found deep lodgment in the hearts of those present, and the leader's thoughts are given elsewhere in our columns that they may be shared by all.

卐

THE Vesper Service, on Sunday afternoon, without question was one of the most enjoyed of all the gatherings in connection with the Annual Meeting. Two and three minute speeches, with occasionally one of a little greater length, by missionaries hailing from north to south, from Alaska to Porto Rico, filled the all too short hour with a richness of impression and experience that no one present would willingly have foregone.

卐

ONE of the happiest of the short talks at the Vesper Service was given by Mrs. Schucknecht, long matron at the Sitka Training School, who said: "When the Alaskan people write a letter they subscribe themselves, 'your truly friend,' 'your truly mother,' or 'truly daughter,' or 'truly sister,' whatever the case may be. The most we hear about Sitka at the present time is about the new buildings. The buildings which we have been occupying

for years have been 'truly' air castles, and the buildings which we were to have were 'truly' castles in the air, but now they tell me that truly the money is in sight for the new buildings, which are to have 'truly' floors and foundations, 'truly plaster' on the walls, and are to be 'truly' habitable. We are glad that something has been done to materialize these 'castles in the air.' We praise God from Whom all blessings flow. Now our hopes are to be realized, and I wish I might 'truly' express to you the thanks of the whole mission for what has been accomplished; it cannot be done, I cannot speak, for my heart is too full of thanksgiving that we are to have a place to house the Alaskan children properly."

卐

THAT was an impressive moment when Mr. Joseph Monteith, a Nez Perce Indian, from Kamiah, Idaho, came upon the platform. His finely chiseled face, his clear, well-set eye, his modest yet dignified manner, were reminders of other fine examples of the Nez Percés we have previously seen, who have had the training of our devoted missionaries, Miss McBeth and Miss Mazie Crawford. One recognized how he longed to have a mastery of the English tongue to tell what it was in his heart to say, but which could not find expression since we could not understand his own Indian language. The sign language, in which he gave John 3:16, is common to many tribes, and is the language in which the Gospel message has been carried by the Nez Percés to heathen tribes.

卐

PROFESSOR CHILDS, the fine educator who is at the head of the Asheville Normal and Collegiate Institute, and who has previously been associated with National and State institutions in various parts of the country, said at the Vesper Service: "Never has there been in my heart such pride as now, standing here side by side with my co-laborers in the mission field."

卐

It was a fitting climax to the talks of the missionaries at the Vesper Service, Sunday afternoon, when Rev. Jonathan Day, now a pastor in Indiana, gave his stirring testimony to the value of the mountain school work of the Woman's Board as he stood forth, the finished product. "I am glad to be called a mountain white," he

declared. "I understand that the people of the mountains object to that term. I think it is a compliment. There are about three things that make for civilization—natural environment, natural resources, and culture of the people. We have the environment and the resources, but I can answer that the culture has not reached us. About twelve years ago I had the opportunity to enter one of the schools of the Board, Harlan Academy. I had not thought of giving myself to Christ. It was through the influence of the teachers in that school that I am to-day a minister. I could tell you of the good that you are doing through your schools and missionaries and evangelists. In March of this year I had the privilege of going back there to conduct services. There were fifty-four conversions in ten days; fifty-four men, women and children came forward and united with the church. Do they need our schools and teachers? They do need them. Every teacher in that academy in Harlan is an evangelizing power. The man who criticises is the man who has not gone into the field and investigated.

✠

"GO FORWARD!" There is no other safe way. Our president put it in terse and clear words before we parted when she said: "We cannot go back! Do we know what that means? Do we know what the record of this year means? It means for the Freedmen's Board the splendid increase of \$5,000; it means that the grand total of all that came through the Woman's Board

—that \$602,000, which was \$60,000 ahead of last year—must be kept up next year. We want the *inspiration* of that fact, not the *fear* of it."

✠

THE Freedmen field was most creditably represented by its delegates, and its work well presented by the wife of the president of Biddle University, who is herself a product of Scotia Seminary. By the way, Biddle is making an increasingly fine record for itself.

✠

LINCOLN University is another splendid institution for the training of colored students, and many of the finest negro ministers in the church have received their training within its walls. Lincoln University, though not connected with the Freedmen's Board, makes report to the General Assembly each year.

✠

THE list of societies that have secured shares in the HOME MISSION MONTHLY building will soon be published. Apparently, there are some societies that are entitled to a "share," by reason of having increased their list by ten over last year, that have not yet forwarded their certificates for filing with the others in the Sitka Builders' book. Such certificates will be welcome, and should be accompanied with statement of particulars as to total increase over last year. Full announcement will be made in the early autumn, giving details of the plan for the proposed furnishing and equipment of the building.

CONGRATULATORY

By Charles L. Thompson, D. D., at the Annual Meeting

THIS is an inspiring sight. "Like a mighty army moves the church of God!" Discipline and enthusiasm and victory!

Again, I have the privilege of congratulating you on a year of service; on the work you have done, from the Arctic circle to the torrid zone, in mountains, valleys and islands, among home folks and foreign folks and strange tongues.

I congratulate you on the harmony that prevails in your services and councils.

I congratulate you on the work that is ahead of you. Oh, what a chance! You

are going to develop some of your higher institutions, but I trust you will keep hold of the little boys and girls; keep the boys and girls until they are ten and you will then have made them. I congratulate you on the outreach of your work to the new possessions.

As women you have had for a generation, ever enlarging, ever increasing, ever widening liberty. Live up to it, sing up to it, pray up to it, give up to it! For a long time women carried their burden with their eyes on the ground, and your sisters still do it in lands even that are not real

missionary territory; there is none that is given your chance. Be proud of it, rejoice in it, give the young the legacy of it, for the young grow up.

You remember the eaglet that was brought up as a chicken, but when, one day before dawn, the farmer took it up on a high place and held it aloft, perched on his hand, it turned its eyes toward the daybreak, and then, gradually, with a

consciousness of an inheritance almost lost, spread its wings, left the farmer's hand, and soared toward the sun; it was an eaglet again and had a vision. Oh, women, your chance has come! High up sunrise is coming; find your strength, spread your wings. Faith and prayer and service will make you a mighty power in taking this world for the kingdom of God.

HYMN—LAND OF LANDS

By Mrs. J. Franklin Peirce

Written for the Wisconsin Synodical, and sung at the Annual Meeting of the Woman's Board

O Land of Lands! My heart doth seem aflame
When I but dwell upon thy mighty name,
Girded with truth, thy brow with mercy crowned,
Let all the earth in praise of thee resound.

Hither hath fled to thine inviting shore
Many a soul with grief and torment sore;
O wondrous goal! Great glory be to thee,
Sweet home of peace, of hope and liberty.

Dear motherland, protected by thine arm,
Thy children dread no evil or alarm;
Loyal to thee, our days on earth be spent
In righteous brotherhood and true content.

Fear not, nor fail, man's sorrows to assuage
Till sin departs and tyrants cease to rage;
Thy starry flag where'er it be unfurled,
Joy may it speak, and God, to all the world.

Father eternal, Lord of life and light,
Strengthen our nation ever for the right;
Love be the watchword on our country's crest,
Freedom her guiding star for all oppressed.

ANNUAL ADDRESS OF THE PRESIDENT

M. Katharine Bennett

AS we gather at the Thirty-first Annual Meeting of the Woman's Board of Home Missions, and look into the faces of the friends and co-workers, who have come from far and near that we may speak together of the work of the past, and may plan for the coming year, we are newly inspired by the magnitude of the mechanism through which the educational missionary work of the Church is being done. Thirty-two great synodical societies, two hundred and fifty-three presbyterial and a great multitude of local organizations—these, harmoniously interwoven, form a perfectly planned organism, so adapted and developed that a message from the center is flashed to all parts of the body with the least possible loss of time and the smallest expenditure of energy.

But more than organization is the spirit that animates this great body—the spirit of service, the power of a divinely given and a divinely accepted commission—the

influence, through every part, of the motive power of love, patriotism and consecration. It is for the emphasizing of the spiritual solidarity, as well as for the perfecting of the material unity, that we are gathered, and we would recognize the power that has led us on during the year and the blessings that have been ours.

As we look out over the widely scattered mission stations of the Woman's Board we recall that throughout the past year no epidemic has brought grief or anxiety; that fire has but once—at Pt. Barrow, Alaska—brought terror or loss; that floods and winds have been stayed; these mercies, of evil withheld, have been but a part for which we would give thanks. There has been a splendid work of four hundred and thirty-five missionaries and mission teachers, there have been the eighty-nine hundred and thirteen boys and girls in the mission schools whose lives were touched by the inspiration of a new outlook, in whose faces alertness and intel-

ligence have replaced sullen ignorance or slothful inertia; there have been the splendid body of eight hundred and fifty-five young people who have openly taken their stand for the Master and from whose lives, glorified by hope and faith, there must radiate streams of uplift. Shall we not also give thanks that the shadowing debt of \$33,169.33 has been removed; that the wonderful record of \$602,960.27 passing through the Treasury this year, a gain in receipts over any previous year of \$66,047.50, has been made? As the mercies crowd thick and fast, shall we not "Praise God from whom all blessings flow"? And shall not this glance of retrospection be our inspiration in pressing forward? Our leader has gone before us by day and by night, and gently have we been led. With renewed courage and stronger faith let us look to another year of service.

In Home Mission work covering an extended territory there must constantly arise the need of readjustments, for this is a land yet in its formative state, where there is a constant shifting of population, where great migrations are changing the very character of the nation, where is, indeed, "the crucible of the world" in which are being fused all the peoples of the earth; where new governmental, philanthropic and religious agencies arise to meet new needs, and meet them so successfully that once helpless localities become self-aiding and self-supporting. The Woman's Board, while steadfastly adhering to its commission, to carry the message of Christ's saving power to the neglected children of the land, yet must often adjust the details of its work.

Until a few years ago the work of the Woman's Board was so clearly defined as work among Alaskans, Indians, Mexicans, Mormons and Mountain People, that its policy was simple and clear. The advent of Porto Rico and Cuba into this field did not raise new questions; all of these fields were without the personal reach of most of the organizations and appealed with almost equal force. But when, in 1895, General Assembly recommended for the Woman's Board the added activities of "the work among the peoples of foreign tongues in the great cities, the mining regions of Pennsylvania and the West," an entirely new situation presented itself and problems undreamed of arose. These com-

plications have increased rather than diminished during the years and the Woman's Board and its constituency are called upon to face seriously a difficult question. "Large bodies move slowly"; it is equally true that they stop slowly, that the impetus of their own weight forces them in the direction in which progress has been made. This is true of the body gathered here to-day—its planning must be far in advance of its execution.

When, by action of the General Assembly, work among the foreigners at the very doors of the missionary societies was made a legitimate part of the work of the Woman's Board of Home Missions, it opened to the women a vast field of effort that had heretofore been considered strictly city mission work: a new interest in this particular field was being stirred the country over by the suddenly increased volume of immigration,—the subject of secular, sociological and religious inquiry alike. Among Presbyterians there came at this time, also, a movement toward synodical sustentation, and an increased desire on the part of Home Mission committees of synods and presbyteries that the women's organizations should definitely aid in this work near at home. Each one of these causes had its own marked "sphere of influence." That the combination of all did not carry Presbyterian missionary women over to this new work to the neglect of the established work being done by them, is a wonderful testimony to their loyalty and responsibility. But, increasingly, the pressure of need within the synods offers an appeal to the women of missionary societies, and increasingly has work for those near at hand been undertaken—funds generally being transmitted by the Board and the workers commissioned by it, though the supervision has usually been local. This work has been taken up as an "extra," to be over and above the former gifts to the Woman's Board. But often where the work is at hand—vital, successful—the hold of the far-away fields lessens, and there come to headquarters the requests to be partially or wholly relieved of its support, that all gifts may go to the synodical need. Then, also, in some cases, comes the question of whether the women's synodical society may not aim at the support of the work within its own bounds and do nothing for the outside

fields. Shall we not frankly face the seriousness of this movement? If it were limited to one synod, *its* deflection would be replaced by the General Fund increase of others, but when a number are thus moved to adjust their gifts on a new basis, it becomes a most serious matter.

All the fields are needy, those near at hand, as well as those far away—we cannot discriminate on that score alone. How then shall we answer this question before us? The first and most satisfactory answer is—Let us do both! The Woman's Board urges this, but it can move to accomplishment only so fast as it is certain of a backing. The splendidly increased treasury sounds as though both could be done, but analysis of the total of \$602,960.27 shows that—

\$80,151.38	was for Freedmen.
24,023.22	was for last year's debt.
17,495.09	was for Permanent Funds.
14,309.85	was transferred to the Board of Home Missions to the account of the Young People's Department.
2,934.35	was interest on borrowed money as equal quarterly payments were not made by societies.
12,672.93	was paid for the printing and circulation of literature.
35,593.85	was needed for insurance, and administration, while
21,727.42	went for the salaries of missionaries under the Assembly's Board, making a total of
<hr/> \$208,908.09	leaving
\$394,052.18	

Of this amount \$43,469.17 was for new buildings, so we find the amount for current mission school work is \$350,583.01, a sum only slightly in advance of that of the previous year. Therefore, except as there are constantly increasing gifts for current work, new work cannot be undertaken except at the cost of closing other work. Growth, strong, splendid growth, is the aim of the Woman's Board—*let us never mistake transference for growth!*

It may not be unfitting at this time to present for the consideration of the constituency of the Woman's Board a few of the things that should influence all deci-

sions. One vital query is—Has the Woman's Board a right to abandon a mission station supported for years by the women of the Church just at the time when the harvest is ripening? The sowing may have been in sorrow, the watering that of tears—shall we abandon a harvest thus prepared? "The substance of a diligent man is precious" (Prov. 12:27); precious, indeed, is this gained by the work of those who have gone before us!

Again, may the Woman's Board abandon the material things, the property that has accrued, in the localities where there is yet work to be done?

Another query we must answer to our souls: These far away ones in Alaska, on Indian Reservations, in Mexican plazas, in Porto Rican huts—who will minister to them if we forsake them while we minister to those near at hand? To whom shall they look for the "bread of life" and the "healing waters"?

And yet again: Shall we ourselves be as broadened, as enthused, if we narrow our horizon? Or, is it true that "some elevation must be found above local conditions from which the continental range of the cause shall appear" (Dr. Thompson) that we may be kept cheered by the prospect?

Response to the appeals of those at our own doors is well—the Woman's Board opens treasury and heart to the direction of General Assembly, but is there not a broader commission for the women of the Church than service in their own localities alone?

Jerusalem — the neighbor,
Judea — the state, and
Samaria — our country.

"Our cup runneth over" in this land of wealth and luxury. Is it to run over only into our own saucers?

This year some mission schools have been closed—in spite of the splendid report from the Treasury—and hearts are sad at the thought of withdrawing the workers from a single needy field; but it must be borne in mind that the very practical questions of food and raiment for thousands of children, and of light and heat for hundreds of buildings, constantly face the administration department, and it is not possible to sustain the established work on the amount that in former years sufficed. The increased cost of living extends to all parts of the country and where for-

merly one hundred children could be cared for on a given sum, now the needs of but eighty can be met with the same amount. To have less than the full quota of pupils in a school where are already the teachers, and the equipment, is a waste of some part of the force that should go out from that center. To use each mission station to its full value is always the aim. If, however, this is to be done with this greatly increased cost of living, there must be increased funds. Unless there are such, some stations must be closed that the others may be used to their best and widest value. It is quite safe to say, that an increase of twenty-five per cent. in gifts is necessary in order to sustain the established work so as to secure the full utilization of its powers, to make needed repairs upon buildings that have been too long neglected, and to reap the results of our sowing.

Mrs. Montgomery has so well shown the economic value involved that we cannot do better than give her own words: "We have the tools, the organization, the machinery. What is needed is simply reinforcements, addition, enlargement. It is as if a railroad were all surveyed, graded, track laid, stations built, trains running, business flourishing, credit sound. It does not need to begin at the beginning in order to enlarge its capacity and to meet its growing business. All the slow, difficult pioneer tasks have been accomplished. It needs to parallel its tracks, double its rolling stock, build branch lines, enlarge its working force."

Do we not see the inspirational force of this? And does it not arouse us to new effort and larger accomplishment? Not long ago we heard a woman say, "Our society has reached its limit, it is doing all it can." Perish the paralyzing inertia of such a thought! Life is growth!

As our mission schools help the boys and girls into the Christian life, so they must take up the question of the environment into which these pupils are to be plunged; they must do such a Christian social work in the communities as shall keep strong the young lives which have taken their stand for the Master. "You cannot make a boy any cleaner than the water in which you wash him." We need a bigger, a broader conception of our all-around responsibility for and duty to these young lives.

The great topic of the religious press, of

the prayer meeting, of the pulpit, is that we are on the threshold of a great spiritual and missionary awakening—that this decade will behold so great an arousalment of the people of the Church as shall bring new life into every form of its work. How shall the Woman's Board share in this great revival of interest and consecration? Only as the women of the constituency, influenced by this marvelous outpouring, shall pass along the message.

"Don't be an Insulator," says Miss Richmond; "an insulator is any non-conducting substance, that cuts off the electric current, and refuses to pass it along." Are any of us in this mission work non-conductors? Do we fail to pass the electric current of missionary zeal through us to the uninterested, the passive? Are we insulators? Then are we hindering the spread of this great movement! Either we are good conductors, or we are insulators. Which?

If each of us were a *conductor* would the needed twenty thousand dollars, for the completion of the Sheldon Jackson School at Sitka, be lacking? Would Wasatch Academy at Mt. Pleasant, Utah, be facing another year of work hampered by inadequate dormitories, and over-crowded class rooms? Would Tucson be vainly asking for the development of a class in which Indian leaders might be trained? Would the possibilities open in Cuba and Porto Rico be unheeded? If through us there should flow all the energizing force of a vital current, gathering strength from our contributions to its volume, and if from us this increased current should pass on to those whose lives we touch, would not our great problem be solved and the work in distant fields be adequately equipped, while yet the work among foreigners at our doors would be done? Let each bear on her heart her relation to the great whole, and remember that any action by her and her organization acts upon the body collectively. We are one in body, and one in spirit—this is our strength.

"And the spirit of the living creatures was in the wheels"—a great organization permeated in all its parts by the Spirit of the living God, asking only how much it may serve, not how small its part; seeking in every way to advance the day when this land shall indeed be Christian; serving with daily love and zeal; accepting the further vision of Ezekiel, the prophet:—

"Moreover he said unto me, Son of man, all my words that I speak unto thee receive in thine heart, and hear with thine ears.

"And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them."—Ezekiel 3:10-11.

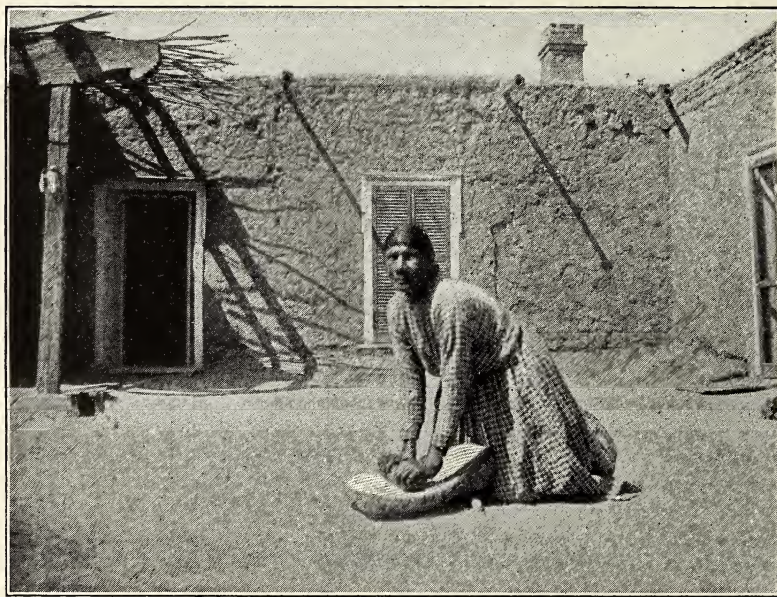
A FIFTEENTH CENTURY SURVIVAL

Address by Miss Alice Blake, of Trementina, New Mexico

IT may, perhaps, be well to tell you, first, that I was commissioned by your Board in 1889, and that during all these twenty years this is my first meeting with the women of the Board and almost my first appearance before an American congregation in anything like a formal way. It is two years since I have seen a railroad.

of us. It is a matter of intense curiosity to the tourist to look upon this distant age, and it is very illuminating to one who can make a close study of these conditions, yet in any case it touches the observer only externally. But think for a moment what it must mean to those people, who have lived for centuries entirely

isolated from the world, who have been trained in habits of thought that havenot changed a iota, and who have never dreamed that there was any other manner of life, to be brought suddenly to the portals of the twentieth century, and to be told that they must change their life, even their mother tongue; that, in a day, they must teach their hands new cunning, in order to seek



IN NEW MEXICO—GRINDING CORN BETWEEN TWO STONES

You are all somewhat acquainted with the history and present condition of the Spanish-American people of New Mexico, among whom I am working. But I am sure that these conditions cannot appeal to you as they do to one who has lived with them closely for twenty years. I once heard a Christian Endeavor secretary say that he had just taken the longest journey of his life; that, having been in Santa Fe the day before, he had found himself in the midst of the fifteenth century. It is true that the religious, moral and social conditions of the fifteenth century have crystallized along the streams of New Mexico and the entire American continent to the south

their livelihood under entirely new conditions. In a word, to have the life which they were trained to, and which they thought to be as fixed as the hills that pastured their flocks, swept from before their eyes, and in a twinkling to be enveloped by this new order, and be told that they must become a part of it, or be crushed by it. That is where they found themselves when the iron wheels began to reverberate through their mountain fastnesses and brought our civilization so speedily westward. It is true that they found some things about the new order very fascinating, and other things that we approve they do not understand and

are shocked and repulsed; some things strike at their ideals of patriotism and are resented; many things stagger their comprehension, and they stand aghast. The responsibility of helping them to find and to adjust themselves is ours, and our duty to them to-day presents a threefold opportunity: to convince of a full and free salvation through the sacrifice of the Cross; to make true American citizens, intelligent and enthusiastic supporters of our institutions; and to give a moral and technical education that will enable them to cope with the social temptations and problems of the twentieth century.

I shall not be able to tell you of the errors of doctrine. I think you know something of the sanguinary penitential rites, as well as the principal errors of the Romish faith. I shall only say that our work is needed, and has been blessed.

Our second problem is met to the extent that we meet the first. When we have converted a soul so that he lives his faith, then we have made a good American citizen, one who is no longer a problem, but has become a support to the moral and social conditions that surround us.

The matter of giving the technical training that will make them able to cope with present conditions should receive our deepest and most careful consideration. Before the railroad came into the country, the people depended upon their own hands for every material need. They built their houses entirely of mud and unbroken logs—not to be despised; they were warm and comfortable and larger than those built by the same class of people in our own country—and they were all built by the work of their hands. Their plows were of wood, and the spades that dug their ditches were also of wood. All the rocks that were in the way were blasted, all work done without tools. Their grains were ground between two stones, and they baked in ovens of stone or on flat rocks. We cannot expect these people to know about the use of modern

materials and utensils, and they should be taught their use; their hands should be trained.

Sometime ago I was urged to give up the work and come and spend the rest of my life among my own people, and one of the arguments was that the public school should be able to do the work of the mission schools. The public schools can never do for our children what the mission schools have done. I saw a complaint in one of the newspapers that there were very few Mexicans in public institutions of learning in New Mexico, but that there was a large percentage in the penitentiaries, and the writer laid the blame, quite unjustly, upon our public instructors; but it is a fact that while the Mexican has advantages in the lower grades, the public school does not touch the soul life of the pupils.

In the graduating class of one of the high schools, of six boys there were only two who did not use tobacco or wines on occasion. I can truly say that our Menaul School has never graduated



THE BOARDWALK AT ATLANTIC CITY AND THE EVER-PRESENT ROLLING CHAIR—THE ANTITHESIS OF THE PICTURE ON THE OPPOSITE PAGE

any who would use either of these under any circumstances, and this is said of boys who have come from homes where both parents have had the tobacco habit for years.

I believe the women of our Board are obeying the dying injunction of Mrs. Pier-son when she said, "Whatever work is neglected, it must not be New Mexico."

THE SITKA SCHOOL

From an Address at the Annual Meeting by Rev. Edward Marsden, Native Alaskan

I want to take for my special remarks the subject of the Sitka Industrial School. This school stands for three things. First, it is a Christian institution; it teaches the simple Gospel of Jesus Christ. Many come to that school who know nothing of the true God; we have never heard of the Lord Jesus Christ; we have no knowledge of what you call the "Word of God." We come into the Sitka School and at once the teachers tell us of these things; we learn them and we try to receive them into our hearts, with the result that we are changed from our heathen life to a Christian life. The Sitka School has stood for this since it was founded by Dr. Sheldon Jackson.

The Sitka Industrial School stands for an education. When we come we can't read and we can't write. The Sitka School puts us through a certain process, in the same way that you take the raw cotton and raw iron and make them into the finished article. So it is with the Alaskan boy and the Alaskan girl. When they come to the Sitka School they know nothing of your language; after a while they learn how to read, how to write, how to speak your language, and are taught useful occupations. The school has turned out during all these years many native boys and girls who are to-day trying to live the Christian civilized life that has been given to them. This school is a practical school. You can take a boy within its walls and set him to work, or teach him to work, and after a while he learns his trade and goes out and makes a living for himself. This is something accomplished; it is a practical outcome in that boy's life.

One of the boys who learned to make barrels, when his course was finished went out to his home and became a cooper. He is busy all the time, makes 1,500 barrels a year, and has more orders than he can fill; he is thinking of getting some machinery that will help him in his work. He is only a sample. A school that can turn out a native boy who can make something useful of himself and his people is surely doing a good work.

That school to-day needs to be put on a better basis, so it can do more work for our Alaskan country than it has done

heretofore. Most of the buildings at the school were erected by student work. I was one of the raw boys that helped to haul down logs from the forest, and build some of those buildings. We did the best we could in erecting the buildings, and we have been using them ever since; some of them are commencing to show the lack of trained hands in their construction. Some of the foundations are sinking, some parts of the buildings are unsanitary to use. We want to send more of our boys there; but they haven't the accommodations. You will be surprised when I say that on my way down I called upon our native Alaskan children who had paid their own way—over 150 of them—and are now in a school in Oregon. They went there against our will; the fathers and mothers did not want them to go there, but there was not room for them in the Sitka School. The school in Oregon is not a Christian institution, is not under the direction of our church and they could not learn the Christian religion, but in spite of that they paid their way simply because they could find better means and better education in this Indian school. I believe it is the plan of the Woman's Board to put the Sitka Industrial School and its work on a better foundation; the country needs it. Every year we want our children to go to that place to learn of Jesus Christ, to learn how to read and write, how to earn a living for themselves; the only natural place where we can send them, is the Sitka Industrial School. There is no better opportunity to-day in the Church, that can be taken advantage of, than to start the building of that institution. You took Alaska from a foreign government, and you made a solemn pledge through your statesmen that the natives of that country should be given a substantial education; they were under the care of the Russian Church but you took them out of Russian control, and gave the promise that you would help those boys and girls and make them American citizens, make them Christians. We need \$20,000 to-day to finish erecting the new buildings at Sitka. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me," and we consider ourselves among the least of our Savior's brethren.

HOME MISSION MONTHLY SITKA BUILDERS

Report by the Editor, Mrs. Delos E. Finks

MOST of us well know that it is one thing to plan, and quite another thing to do. When we parted in Denver one year ago, at the close of the Annual Meeting, this day was already looked forward to with some apprehension. It had been announced that the HOME MISSION MONTHLY would help answer Sitka's cry of need by endeavoring to secure a sufficient number of subscribers, so that the small margin above cost on each subscription, when multiplied by the many, should total a surplus which would put up one of the new buildings. Five thousand dollars would be required. The endeavor was a large one. The plan was set before the constituency by circular letters and otherwise. It was proposed that any society securing an increase of ten over the total number of subscriptions that had been forwarded the preceding year, should be entitled to one "share" in the building. A blank certificate was sent to each society that eventually it might be filled and returned for record.

As soon as the plan was well set forth there came at once assurances of coöperation, and presently the certificates began to be returned, as requested, recording one or more shares, and accompanied by the subscriptions necessary to fill the conditions.

Other societies, that could not hope to secure a full share, were trying just as zealously to do what they could, for it was known that every subscription gained helped to make success more certain.

As the months passed the wave of advance was more and more felt. Larger editions were required. During the year 394,000 copies of the magazine have been printed and circulated, and for the past three months it has required an edition of 35,500 each month to meet the demand of regular subscribers and for extra copies. Certificates of shares have come in splendidly, some societies gaining one share, some two or three, and one society five and still another eight shares. To-day, it is my happy privilege to tell you that success has crowned this magnificent coöperation. THE HOME MISSION MONTHLY building at Sitka is assured, and the money will be ready when called for. It is my further

privilege to bring you this book for the inspection of those interested. The cover bears the inscription "HOME MISSION MONTHLY Sitka Builders," and, within, you will see pages well filled with these same certificates of shares of societies. To my eye the pages are more beautifully embellished thus than by the finest illustrations, and far more fascinating than fiction, for every page spells loyalty and earnest effort, and, best of all, gives token of a great surging, onward movement of progress. For surely you recognize that the fundamental idea in increasing the list of subscribers is really to increase the number of those throughout our Church who are informed concerning the work of our Woman's Board of Home Missions, to multiply prayers, and to secure, through this knowledge and prayer, a full treasury. The Sitka building, gratifying as is the achievement, in the language of commercial economics, is only a by-product.

With next November the HOME MISSION MONTHLY begins its twenty-fifth year. Such an event in the history of this organ of the Woman's Board should be marked by some substantial and evident token. Now note how two things come together in a very significant way. When the Board named the sum for the Sitka building it was simply to cover the cost of its erection. Furnishings and equipment were not included. It is now proposed that the building shall not only be erected, but shall be furnished and equipped by the HOME MISSION MONTHLY, at the completion of the magazine's first quarter-century. It is planned to mark the coming Jubilee year by still moving forward—and in this way: Any society that has already won a "share," with duly recorded certificate, and which shall send a total number of subscribers equal to that of last year, may secure a duplicate share in the equipment; and any society falling short this past year may still have a share, by securing the additional increase necessary. The Sitka Builders' book is so arranged that the required leaves can be inserted.

This proposed plan will keep good the number of subscribers we now have, and swing the magazine forward with a fine impetus into the new quarter-century.

This project is put before you to-day to learn if it meets with acceptance. As many as approve, please wave the hand.

The plan is approved, and presently we will try it, since we have your good wishes for its success.

DEVOTIONAL SERVICE

At the Annual Meeting on Friday, at the Close of the Morning Meeting

By Mrs. W. B. Preston

SILENT PRAYER

SONG—"I need Thee every hour"—one stanza, sung softly as a prayer, with heads bowed.

SCRIPTURE READING—John 11: 25-28, inclusive.

These words of Martha to Mary, "The Master has come and calleth for thee," is my message to you this morning. Since the day she broke the alabaster box and poured the ointment upon the Savior, Mary has been held up to the Christian women of each succeeding generation as a woman worthy of exaltation. There has always been a bit of pity in my heart for Martha and I rejoiced when I found this beautiful story about her. "The Master is come and calleth for thee."

Oh! women of the Presbyterian Church, the Master is come and calleth to lives of greater faith. Christ said, "All power is given unto me in heaven and earth. Believest thou this?" You believe in the power of the blood of Jesus Christ, but do you believe in "all power"? Christ said, "Go ye into the world and preach the Gospel to every creature"; and, "lo, I am with you alway, even unto the end of the world." "Believest thou this?" As you work in your Sabbath school, in your missionary society, in your church, in the North, in the South, do you believe that you have the presence of Jesus Christ? When the two blind men came to Christ asking for sight he said, "According to your faith be it unto you." Suppose one had said, "I believe He can remove the mist"; suppose one had said, "I believe He can give sight to one eye"; what would have been the result? "According to your faith be it unto you."

The Master is come and calleth you to a life of greater activity. Just as soon as Martha could look up into His face and say, "I believe that Thou art the Christ, the Son of God," she went out and called her sister Mary, saying,

"The Master is come and calleth for thee." This should be the message of the older sisters to the younger sisters. Women, women of the Presbyterian Church, we are neglecting our young women! This should be the message of believing women to the indifferent women in our churches; this should be the message of the Christian women to the non-Christian across the seas; this should be the message of women to women.

The Master is come and calleth thee to a life of greater consecration. We sing "Crown Him, Crown Him Lord of all," and, says Dr. Taylor, "Unless we crown Him Lord of all we do not crown Him at all." One of our great preachers has said, "In every heart there is a cross and a throne. If Christ is on the cross, self is on the throne; if self is on the cross then Christ is on the throne." Just after Cyrus closed one of his expeditions he ordered that the wives of the conquered nobles should be given to the nobles of the conquering army. Tigranes knew what this meant for his wife, so he went to Cyrus and offered his life as a ransom for the life of his wife. This act of devotion so pleased Cyrus that he ordered the freedom not only of the wife but of Tigranes and of all the nobles and their wives. As they were going home, one after another of the women told what she had seen. One spoke of having seen the beautiful jewels, another of the beautiful women, another of the beautiful city, another spoke of having seen the mighty Cyrus himself. The wife of Tigranes was silent. He went to her and asked why she did not speak of something that she had seen. Looking into his face she said, "I saw only the face of him who offered himself for me."

Let us offer a prayer of consecration, by singing, very softly, with bowed heads, two stanzas of "Take my life and let it be consecrated, Lord, to Thee."

REST FOR MISSIONARIES

By Jennie G. Buck, Walnut, N. C.

TO tired, worn-out or nervous workers, let me recommend a vacation in the Presbyterian Home at Chautauqua, N. Y., and, if it sends them back to work as made over new as was I, surely they will not cease to be thankful to the kind Christian friends who have prepared for mission workers such an ideal place for rest. The study courses offered by the institution are all that could be desired for practical, up-to-date

work. Thirty lessons under Miss Barrow's instruction leave one with full appreciation of the value of every ounce of food products. A good lesson for those of us on short allowance, but just how to teach a class of girls eager to learn all branches of cooking, when that allowance leaves a margin not much beyond beans and potatoes, is a problem which might baffle even Miss Barrow's New England ingenuity.

ANNUAL REPORT OF THE SECRETARY

Julia Fraser

THE Woman's Board of Home Missions herewith respectfully presents its thirty-first annual report.

At the last Annual Meeting Mrs. Darwin R. James, who since 1885 had been President of the Woman's Board of Home Missions, the beloved leader in the national work committed by General Assembly to the women of the Presbyterian Church, was elected Honorary President. Mrs. Fred Smith Bennett, who had been serving for several months as Acting President, was elected President. This change in the personnel of the leaders means no change in policy. Mrs. Bennett for many years has been most intimately associated with Mrs. James, not only in the work of the Woman's Board of Home Missions, but in other national organizations of women for the uplift of humanity. No woman in the church could so lovingly and efficiently carry on the wonderful work of Mrs. James. As Presbyterian women no longer can enjoy her personal leadership, it is cause for thanksgiving that they are privileged to have as their national President a woman whom she has practically trained in missionary work and between whom there is devoted, loyal friendship.

Shortly after the Annual Meeting the Rev. Robert M. Craig, who, for four years, had been Superintendent of Schools, on account of ill health resigned.

David R. Boyd, Ph. D., whose life has been devoted to educational interests, who organized the State University of Oklahoma, and for sixteen years was its very successful president, was elected Superintendent of the School Department.

Mrs. Ella Alexander Boole, for six years the very capable, efficient Secretary of the Woman's Board, resigned and accepted other congenial work, where the office strain would not be so demanding, and Miss Julia Fraser was elected her successor.

Miss S. F. Lincoln, twenty years the beloved Treasurer, resigned to have complete relief from official responsibility, and Miss V. May White was elected Acting Treasurer.

These two officers assumed their duties October, 1909.

The expressions of appreciation for the retiring officers were most hearty and affectionate, and their withdrawal from official connection with the Woman's Board was a sincere regret. Their coöperation and continued interest in the work, which they have helped to advance so wonderfully, is a most valuable asset of the Woman's Board.

Besides the changes which have come by resignations, the Woman's Board has lost three of its oldest, most honored and efficient members: Mrs. W. P. Allen, of New York; Mrs. William S. Ladd of Oregon; and Mrs. A. H. Vedder, of Wisconsin, who have been summoned higher and now are serving in the presence of their King. The death of these three women, each in her place seemingly absolutely indispensable, is a great loss to the general work, but the memory of their devoted, loyal service,

their sweet, childlike faith in Jesus Christ, is a glorious heritage to those privileged still to serve.

One new Synodical Society was organized during the year, that of New Mexico, with Miss C. A. Gilchrist, of Arizona, as President, and Mrs. W. B. Minton, of New Mexico, Synodical Secretary. Mrs. Charles W. Robinson, twenty years Synodical President of Illinois, on account of ill health was obliged to resign, and Mrs. A. G. Beebe was elected her successor. Mrs. F. F. McCrea, for many years Synodical President of Indiana, on account of removal to another State, resigned and was succeeded by Mrs. Herbert Campbell. Mrs. R. G. McNiece, for many years Synodical President of Utah, also because of ill health, resigned, and Mrs. A. G. Gillilan is her successor. The Synods of Oregon, Washington and Idaho administer both Home and Foreign Missions under a Board organization, and the only president the North Pacific Board ever had was Mrs. W. S. Ladd, of Portland, Oregon, who served until her sudden death last fall. Mrs. E. P. Mossman is the newly elected President. The opportunity afforded women in such positions to mould, influence and develop organized missionary effort is a sacred trust. The Woman's Board most cordially welcomes these new Presidents, who, by virtue of their offices, become Vice-Presidents of the Woman's Board.

At the regular meetings of the Woman's Board and of the Executive Committee an immense amount of routine business has been transacted, innumerable meetings of standing and special committees have been held, all proving anew the loyal fidelity and keen judgment of these splendid leaders charged with the management of the national Home Missionary work committed by General Assembly to the women of the Presbyterian Church.

Organization

The resignation of Miss Edith Hughes, Field Secretary for the Southwest, was accepted with keen regret, for she had endeared herself by her ability and grace. Miss Lydia A. Hays, Miss Abby H. Upham and Miss Helen Keil, all former missionaries under the Woman's Board, and acceptable speakers before our societies, have been appointed Field Secretaries.

The organization extending now through thirty-two synods of our Church, and in many presbyteries, is, humanly speaking, almost perfect. In a few distinctively missionary presbyteries, where the distances are prohibitive, it may not be wise to organize presbyterial societies, but the synodical officers endeavor to keep an intelligent oversight, and encouraging letters develop increasing missionary zeal. It is perfectly feasible to have a missionary society or study club in every church for the intellectual, social and spiritual growth of the women, even if they are so situated as to be able to contribute little if anything for missions. The value of a missionary society to the women themselves, especially in rural churches where there is little opportunity for



ENTRANCE TO THE STEEL PIER, HEADQUARTERS OF GENERAL ASSEMBLY
AT ATLANTIC CITY, NEW JERSEY

social life, is a most valuable asset which some pastors have failed to grasp. Correspondence is invited, and literature is promised.

The Westminster Guild, formed of chapters in local churches all over our country, is the organization especially for our young women. It is growing in favor as its broad, educational value is more generally understood. The Guild recommends dividing the year into three periods, devoting one to Bible study, one to a Home Mission topic, one to a Foreign Mission topic. Special books are issued for the Guild. The Home Mission study book was on Alaska, and was prepared by Mrs. D. E. Waid, of our Board. Its very hearty reception and the developing interest in the support of Haines Hospital are most gratifying. The financial responsibility of the Westminster Guild is most happily adjusted, each chapter pledging as many shares as it desires. The price of a share is two dollars; the money is equally divided between Home and Foreign Missions, and is forwarded through presbyterial treasurers, while the local chapter is left to decide how it shall finance its own undertaking.

The Bands contribute toward the support of the Sitka Training School, and the number reported is 1012.

Cradle Roll Tens are not to be confused with the Cradle Roll of the Sunday schools, but are composed of children under six years of age, in groups of ten. Each child pays a dime a year, and two hundred thirty groups have been enrolled.

The Sunday before Thanksgiving continues to be the day designated by General Assembly when the work of the Woman's Board shall be presented to the Sunday schools. The special object was the Sitka Training School, and a delightful program and little money bags won the children's attention and loving sup-

port. Over 110,000 money receptacles were distributed last November, and pathetic little stories reached headquarters of the interest some children took in giving their money to help the children of the Far North. Schools not observing the day lost far more than Sunday school superintendents realized, for developing the missionary spirit in all children and young people is a sacred privilege.

Boxes for missionaries of the Board of Home Missions and for our mission schools, both for permanent supplies and for Christmas, engage the interest of many of our devoted societies. No credit is given for money expended in connection with the sending of boxes. For the twelve months now ended there were recorded three hundred fifty-six boxes for ministers' families. Many societies have been interested in preparing boxes containing clothing, bedding, curtains, etc., for the different schools. One hundred seventy-nine societies have sent boxes of Christmas gifts, and forty societies contributed money for Christmas treats.

The Literature Department shows most encouraging and gratifying advance during the year. One new study book, "Alaska—the Land of the Totem," thirty-two new leaflets and twenty-nine reprints have been issued, and the number of printed pages is 4,694,566. An increasing demand for envelopes for monthly collections encourages the belief that societies are more generally adopting systematic giving. While many societies prefer to print their own envelopes, 189,660 collection envelopes were sent from our Literature Department. These figures do not include publications issued jointly by the Board and Woman's Board, which number 51,350 copies, containing 2,293,800 pages of leaflets, 11,808 copies containing 1,097,761 pages of books, and 31,625 collection envelopes. The Prayer Calendar is among



MUSIC HALL AT THE END OF THE PIER IN WHICH THE MEETINGS OF ASSEMBLY WERE HELD

the joint issues. More have been distributed than in any previous year—all showing in a most practical way the growing popularity of our Literature Department.

Stereopticon lectures are a most popular way of presenting missionary information. There are slides, with an accompanying printed lecture, on many of our Home Mission fields, which may be rented from our Literature Department. The Rev. Delos E. Finks has presented his own illustrated lectures before many congregations during the year, which have not only been most informing, but have greatly stimulated interest and developed financial support.

The HOME MISSION MONTHLY closes the most successful year in its history. At the beginning of the year the plan was put before the constituency to so increase the number of subscriptions as to make possible the erection of one of the buildings in the new plant at Sitka. This was to be realized by the many accumulated littles which might accrue through the small margin of profit on each subscription. It is pleasant to record that the plan promises to be successfully accomplished. Gratifying as this will be in itself, a more important end will be attained, since the prime incentive to secure an increased number of readers is that an intelligent interest in Home Missions may more widely abound, that prayers be multiplied, and new supporters gained for the work which has been committed to the women of the Presbyterian Church in helping to win this land for Christ.

Over Sea and Land caught the fever of unrest which has so characterized this year in the Woman's Board of Home Missions and not only the business manager and editor resigned, but even the location is changed, as it is now

in New York, at 156 Fifth Avenue. It was with great regret that the resignation of Mrs. A. W. Dimock, for six years editor, was received, and it was only accepted because her physician's orders were imperative that she have absolute rest. Mrs. Donald C. Mac Laren is the chairman of the Executive Committee, composed of women from the New York Board of Foreign Missions and from the Woman's Board of Home Missions, which has charge of this magazine. It is earnestly hoped that a generous response in the form of new subscriptions will assure this committee of the cooperation of our entire constituency.

Study Classes for Home Missions the past year enjoyed "From Darkness to Light," and also the post-graduate course on "The Call of the Waters." The more thoroughly our constituency apply the mission study class idea, the more efficient our workers become. Washington, D. C., has developed a strong plan for interdenominational normal study work which could be generally adopted even in small cities and immeasurably strengthen the work.

The Council of Women for Home Missions held its first annual meeting in New York last December, and reported most gratifying progress. This is a Council in every sense of the word and is composed of nine representative women from each of the affiliated *national* Women's Boards of Home Missions. The members from our church are: Mrs. F. S. Bennett, Mrs. D. E. Waid, Mrs. H. Lindeman, Miss V. May White, Miss Julia Fraser, New York; Mrs. M. V. Richards, Synod of Baltimore; Mrs. Herbert Campbell, Synod of Indiana; Mrs. Paul Raymond, Synod of Colorado; Mrs. R. B. Goddard, Synod of California. The object of the Council is primarily to develop Home Mission Summer Conferences, Study

Classes and presentation of Home Missions in women's colleges, Interdenominational Day of Prayer, coöperation at home and comity on the field. It also is responsible for the preparation and publication of the text books for Home Missions. The women are greatly encouraged by the success which is already crowning the work.

Field

A brief résumé of the work for which this organization exists demands a comprehensive idea of the geography of our country, as it is continental in scope, extending from Point Barrow in the north, St. Lawrence Island in the west, to San Juan, Porto Rico, in the south. The four exceptional populations first specifically defined by General Assembly as proper beneficiaries of mission schools supported by Presbyterian women were the Alaskans, Indians, Mexicans and Mormons, and for five years work was confined to these peoples. In 1884 General Assembly enlarged the scope of women's work by recommending to the Woman's Executive Committee of Home Missions, which has now become the Woman's Board of Home Missions, to "permit such societies under its care as may desire to do so, to contribute according to their pleasure to the cause of the Freedmen." Money for the Woman's Department of the Freedmen's Board is received through the regular channels and transmitted to Pittsburg. One entire issue of the HOME MISSION MONTHLY is given, without charge, to the Freedmen's Board for the proper presentation of that work, neither is any other Home Mission topic suggested in April for women's Home Missionary societies, thus coöperating most heartily with the spirit of the recommendation of General Assembly of 1884. In 1887 General Assembly again enlarged the field by recommending the establishment of schools among the mountaineers; again in 1895 recommended work among the foreigners in our great cities, and after the Spanish War the school and hospital work in Cuba and Porto Rico made large demands upon the budget of the Woman's Board. In 1897 the salaries of ministers in fields which the schools of our Woman's Board had developed were assumed (to the extent of \$20,000 annually from the Woman's Board).

Last year one hundred sixty-one schools, including twenty-one evangelistic stations, were entirely supported by the Woman's Board of Home Missions. Eight hundred fifty-five conversions were reported. These missions extend over a continent, among strange races, speaking different languages, with diverse customs and habits, but among all the work was blessed and the name of Jesus Christ was glorified.

Alaska

Our mission property farthest north, Point Barrow, was totally destroyed by fire last spring. The news did not reach the Board until the fall, but supplies for the building are now ordered. The home and chapel had been a combination building, but the new plan calls for two separate buildings. The Woman's Board at the last Annual Meeting determined to call the school at Sitka "The Sheldon Jack-

son School," in affectionate appreciation of the man who, probably more than anybody else, "discovered Alaska to the American people." The entire sum for the new buildings is not yet received, but there is sufficient to begin the work. With the exception of three men, supported by the Young People's Department, all the ministers for both white and native churches in the Presbytery of Alaska are, as usual, supported by the Woman's Board, but the work is locally administered through the Presbytery.

Indians

The new school at Ganado, Arizona, for the Navajos has been successfully opened and another station among the Pueblo Indians, where we formerly had work, will be re-opened as soon as the right teacher is available.

There is sufficient money to begin work among the Duck Valley Indians, but as yet the right missionary has not been found. Most encouraging reports come from Tucson, Arizona, of a revival, and many of the pupils have professed their faith in Christ.

Mexicans

Chamisal is the new station opened this year among the Mexicans, and the interest and satisfaction of the people are most encouraging. The new building at Embudo is well started; for this the men have made 30,000 adobes and drawn 108 loads of rocks for foundations, while the women will do all the plastering. This coöperation on the part of the Mexicans is most encouraging. The Mena School at Albuquerque is rejoicing that the hospital is finished, while the Mary E. James and the Allison report twenty conversions within the past few weeks. A gracious awakening at Los Angeles is reported, and one of the girls from that school is doing advance work with the expectation of being a missionary among her people.

Mormons

From Utah, rightly considered the hardest field, come most encouraging reports. In one little day school seven recently confessed their faith in Christ and were received into the nearest Presbyterian Church, and there are others in this same place, young men from strong Mormon families, seriously considering this question. Other day schools report cheering progress. Our academies at Salt Lake City and Mount Pleasant are sadly handicapped for lack of suitable buildings, and so little money is needed to complete new buildings for Mount Pleasant that it is confidently believed the balance will come in time to start the work immediately at the close of the term. Logan has had a good year, and Springville is suggesting some changes in the curriculum which will strengthen that work.

Mountaineers

Work among the mountaineers is always attractive, because results come so quickly. The three Asheville schools keep up to their usual fine record. At the Farm School, a few weeks ago, ten boys confessed their faith in Christ. The Dorland Institute is rejoicing in the completion of a satisfactory new building, replacing the one destroyed by fire, and built from in-

surance money. It has been hard to refuse urgent appeals for increased work and for better equipment of that already started. A new station was opened at White Rock, N. C. At Reed Springs and at Gladstone, in the Ozarks, the work has been most encouragingly started, and the selection of the missionaries has proved a happy choice. The little building at Gladstone is livable, and this whole field is financed by the women of Missouri.

Foreigners

The work among the foreigners is one of the most difficult, one of the most fascinating missionary problems. The only condition upon which the Woman's Board will undertake work among foreigners is that money must be raised as an extra over and above the advance required for General Fund. Some presbyterial societies have done this; in others the regret is keen that this new work has been at the expense of the old distinctively national missionary work, which causes a most embarrassing situation. Ten new stations were opened last year among the foreigners.

Cuba and Porto Rico

The new building for Guines, Cuba, is secured because of the liberality of the women of Pennsylvania. Most earnest pleas have come from Cuba for new schools, but all this enlargement has been refused. In Porto Rico the mission schools are doing good foundation work, while the San Juan Hospital continues to minister to the sick, demonstrating constantly the value of medical missions. Our island interests will receive much attention this year, as the new Home Mission Study Book is on Cuba and Porto Rico, by Rev. H. R. Grose, D. D., who wrote the fascinatingly interesting book, "Aliens or Americans?"

In Memoriam

Miss Anna McArthur, for fourteen years the

efficient and beloved matron of the Asheville Farm School, died July 15, 1909.

Miss Mary J. Novak, commissioned in July, 1889, as a Bible reader among the Bohemians in New Prague, Minn., died in St. Paul, December 5, 1909.

Miss Margaret J. Cort, one of our early missionaries among the Mormons, but from 1895 to 1908 identified with the Cortland, Ky., field, after two years of suffering and ill health, died in February, 1910.

In conclusion, the year has not been one of expansion but rather of repression, refusing most inviting opportunities, which insistently demanded help. The Woman's Board, however, is confronting two serious situations. The first, that an undue proportion of receipts is designated for special funds and not a sufficiently generous provision is made for General Fund. The second is, that many of the buildings are old, worn out beyond the possibility of repairing. With a most conservative estimate, \$200,000 is needed to put our property in a condition to do adequate work. One of the unalterable rules of the Board is that no building can be started until money sufficient to complete it is received. We are facing the need of a greatly enlarged building fund, and also that large sums of money be given for a general building fund. Moneys are now deposited in trust for certain buildings, but usually the amounts fall below the estimated cost; in some cases money has been accumulating three years for a certain building. A general building fund could supplement these sums so that buildings sadly needed could be promptly erected. Our constituency is now accumulating money for eleven building propositions scattered all over this great country from Point Barrow, Alaska, to Guines, Cuba.

With hearts full of thankfulness for our Heavenly Father's loving care and relying upon Him for wisdom for the future, this report is respectfully submitted.

THE CLAIM OF THE AMERICAN INDIAN

From Address of F. L. Schaub, Superintendent of "Old Dwight," Oklahoma

IN presenting the claims of the American Indian, I believe we represent the most important field of work carried on by the Woman's Board. I have not only studied the Indian, but I have studied the other fields and I believe the Indian field has a larger claim on us than any other.

In other fields we find a basis for mind and character; the mountaineers pride themselves on their ancestry—a few generations ago there was the trained mind and the developed character; the Mexican had his ancestry in Spain; the Mormon comes from good stock. But when we come to the American Indian we are absolutely without foundation upon which to build. When we run back we find the heathen, only a generation or two ago.

I come from the country of the Cherokees, the most highly civilized of the Five Civilized Tribes, and I find that our young men and young women are seriously handicapped because of lack of foundation. They will need

careful Christian instruction for several generations before they can take their place in life and feel sure of their bearings. They have no reserve fund upon which to draw, and only too frequently go down under the burden of responsibility. The Christian school and Christian ministry alone can give the foundation of mind and character that will make the Indian the equal of his white brother.

In Oklahoma the work has made a marked advance during the past year. In our own field, among the Cherokees, which was neglected for so many years, the work has taken new life. A missionary has been placed in the field, whose work is solely for the full-bloods. He has been provided with an interpreter so that he can preach in Cherokee. Five preaching points have been established, and another man has also been provided to assist in this itinerating work and we hope for great things. All of this means that our work is going to be unified. Our work with the young people in the

missions will be greatly strengthened. These men will get into the homes of young people who have been taught the principles of right living, and will encourage them in putting these principles into practice in their homes and the communities in which they live. I would like to talk about "Old Dwight," the school for the full-bloods of the Cherokees. This school has

been doing foundation work for three-quarters of a century. For years it was a training school for girls and all through that nation the women of character and influence are the women who had their training at Dwight. These boys and girls are taught to look to Christ for salvation and this year nearly every one made a public profession of faith in Jesus Christ.

SEED-TIME

Address By S. Catharine Rue

MAY I tell you about some seeds that you can gather here to carry home with you to plant in your garden? We who are present in this audience represent missionary gardens that need nurture and we are met here in the seed-sowing season. If properly planted in soil well tilled, our seeds, which are the printed publications of our Woman's Board, are guaranteed to germinate. Like all gardeners who aim to do thorough work we must leave the harvest to our Master's care.

At our sales tables will be found seeds abundant for every line of Home Mission culture you may wish to produce.

Seed packets, made up entirely of this year's growth, will be found here at twenty-five cents each. They contain plantings for the Home Department, for Cradle Roll Tens, for Westminster Guilds, for the development of effective work in women's societies, also a group of five new sketches of mission schools to plant where it is desirable to stimulate interest in teachers' salaries and scholarships, and the first five copies of our periodical product, "The Home Mission Extra," which we trust you will find most useful in your missionary horticulture. This is really a monthly bulletin issued throughout the year, except July and August, giving at a very nominal price information not printed elsewhere. Subscriptions for it and also for our leaflet subscription plans will be received here. The seed packet contains, also, a printed folder describing these plans, which are increasingly appreciated by leaders and workers, of whom a large number are now using them.

Most seed catalogues advertise bulbs, which, if planted in the autumn, will produce bloom in the spring. We reverse the seasons in advertising our new study class helps. If you will plant thirty-five cents in our cash box here and now, we will promise to send the new paper-bound text book for this year's study as soon as it is ready in July. If, upon receiving it, you will at once begin cultivating the soil in your own church and presbytery, we feel certain that, by autumn, your spring planting will germinate into the organization of enthusiastic home mission study classes. The text book will deal with Porto Rico and Cuba and will bear the title, "Advance in the Antilles." Dr. Grose, who four years ago prepared the popular study, "Aliens or Americans?" is its author. This will be the only senior text book for the year and it will be used alike by young people's and

women's societies, and Westminster Guilds. We hope for a large crop of well-informed minds as a result of this planting. Our department has ordered three times as many books as ever before. It is not our duty to organize classes, but we can sell the books. Will you help us?

You will be interested to know that we have been experimenting with special seeds for Sunday schools to plant at the Thanksgiving season. These have so far been grown under cover lest fowls of the air may carry off some of the fine new specimens. We have none of the finished product here, but a few dummy-seeds are on our tables for officers of synodical and presbyterial societies who will ask for them and will promise to use them in advertising. We are willing to take you into our confidence in order to secure the coöperation of Sunday school gardeners all over the land, and we hope you will not fail to procure an outline of our plan, for we want these seeds to "bear fruit a hundred-fold."

This is not only seed-time but also the proper season for grafting. If a rich harvest has resulted from the trial of a method in one society it is reasonable to believe it may bring good returns in another.

We therefore have made a demonstration of methods to which we would call particular attention. There are excellent plans worthy of the grafting process which have hitherto grown merely in their native soil. The first is the "Mary Hill Literature Box," of which we have beautiful specimens. This has had such great success in Minneapolis presbytery that, at its last meeting, action was taken to honor the name of its originator by connecting it with the box. If, therefore, you decide to cultivate this in your garden you are asked to conform to this action. Mrs. Hill has been able to send twelve boxes at one time to a church. When the contents of these have been read by the members of a society they have been exchanged for another twelve boxes. As many as 185 boxes have been loaned to societies in her presbytery and the demand does not diminish.

You can see what a field of information she is cultivating. As secretaries of literature we sometimes fear our leaflet seeds fall on stony ground. These boxes secure their perusal at least.

The second method which is very important comes from the Synod of Ohio and demonstrates how to care for the presbyterial and synodical files of literature in such a way as to

keep the leaflets included in them intact and at the same time to use them without losing them.

Every woman here is entitled to our new seed catalogue.

Will you not at once decide on garden space where plantings and graftings can be made? A common mistake in planting seed is covering

too deep. If the literature seeds carried from this meeting are buried deep in some dark closet they will never sprout, but cover them with words and acts of cultivation to the thickness of the seed only, and protect them from the perishing effects of the summer heat, then pray for the Master's blessing, and your faithfulness in seed-time will surely bring reward in harvest.

RESOLUTIONS

REPORT OF THE COMMITTEE

WITH a prayer of thanksgiving in our hearts that the privilege has been ours of enjoying the Thirty-first Annual Meeting of the Woman's Board of Home Missions, held in Atlantic City, New Jersey, May 20th, 22nd, 24th and 25th, 1910, be it

Resolved, That we appreciate fully the amount of time and thought given by our beloved President, Mrs. Fred S. Bennett, and the officers associated with her, in perfecting the management of such an organization having so great an object as "Our Land for Christ."

Resolved, That we greatly rejoice in the encouraging reports given us by our officers, and heartily endorse the work of our teachers and missionaries, each having a peculiar kind of work and each bringing us words of encouragement and cheer, giving those far from the various fields a better knowledge of the work and its success; and, further, that we will remember in our prayers these representatives of ours, at their post of duty.

Resolved, That we appreciate the successful undertaking of the HOME MISSION MONTHLY, which has been of such great financial help toward the expense of the Sheldon Jackson School, at Sitka, Alaska, again showing its noble support in the cause of Home Missions; and we would rejoice in the encouraging outlook for the completion of the buildings: that we would urge upon our societies the great necessity for not going backward, but of continuing to expand, giving systematically, and following, as far as possible, the counsel and advice of the Woman's Board.

Resolved, That we desire to make special mention of the Vesper Service, held Sunday

afternoon in Olivet Church, which was very distinctively the meeting of our field workers. As many expressions of regret have been heard because the time given was so limited, we would, therefore, recommend that if it is considered practicable on the part of our Executive Board, they shall plan in future so that one entire session be given to our missionaries, to tell of their work even though it may necessitate an extension of time.

Resolved, That to the local Committee of Arrangements, to Rev. Dr. and Mrs. Cadwell, to the women of New Jersey Synodical Society, of Atlantic City, of Olivet Presbyterian Church, to the ushers, choir and all who contributed to the pleasure, comfort and success of this meeting, we extend our thanks.

Resolved, We would recommend that the Synodical Conference, so helpful has it been, be a part of every Annual Meeting of the Woman's Board of Home Missions, realizing its advantages in giving a more intelligent idea of the work in hand to delegates present, the knowledge thus gained giving us more enthusiasm for ourselves, and the ability to interest others, that more and more women of this land shall ask, "Lord, what wilt thou have me to do?"

Respectfully submitted:

MRS. W. E. FITZGERALD, Chairman,
MRS. J. G. KLENE,
MRS. D. F. DIFENDERFER,
MRS. G. P. BAITY,
MRS. R. M. STEVENSON.
MRS. R. H. HEARN,
MRS. W. B. PRESTON,
MRS. G. I. WILSON.

OVER SEA AND LAND

THE children's magazine was reported by Mrs. A. S. Crane, who said, in part: The conditions of this little magazine are such that we feel that there is a shadow over it. There is a falling off in the subscription list, which is now 14,500. This magazine for the children of the Presbyterian Church, the only missionary magazine for our children, is now being published at a deficit, which the Home and Foreign Boards are being responsible for every year. This is not business, and should not and, perhaps, will not occur another year. The magazine is now a small paper, some of us think too small, but if you will help us raise the circulation by 4,000 we can give some new features that will make it more attractive than ever, and

that will meet the demands of the children.

In the early spring, we lost, through illness, our editor, Mrs. Lelia Allen Dimock, who has given much devoted work and zeal to the magazine.

We want every parent to feel that this little magazine contains important information in a childlike form that every child should know, linking facts on our mission fields, Home and Foreign, so that every child will be impressed with the fact that it is his or her magazine and stands for as much to the child as do the HOME MISSION MONTHLY and *Woman's Work* to the older people; and so I bring this little magazine to you that each one will help as much as possible by subscribing and making a presbyterial increase.

REPORT OF THE FREEDMEN'S DEPARTMENT

By Susan L. Storer, Secretary

GOD has been good to us, better than our fears, for while we prayed and worked and longed for an advance this year, that we might obtain the full amount asked of our Department by our Board of Missions for Freedmen, yet it was with fear and anxiety lest the early closing of the books would find us short of our aim. But God answered our weak faith and opened the hearts of some of His children to have compassion upon these multitudes who are hungry for the Bread of Life, and we are glad to report that \$80,151.38 have been contributed to this cause for the support of the Board's school work and the erection of much needed buildings. We have an increase of \$5,074.75 over last year's receipts, for which we are truly thankful, but we do regret that there has been a falling off in the number of women's and young people's societies contributing, and that our advance is due to a memorial gift of \$5,000 and a legacy of \$1,100. Had these not been received we would have fallen short of last year's amount. Is this progress?

Received From	
Women's Societies.....	\$58,508.43
Sabbath Schools.....	4,969.63
Young People.....	9,025.89
Individual Gifts.....	6,947.17
Miscellaneous.....	700.26
Total.....	\$80,151.38

Number of Women's societies contributing—3,277, a decrease of 21.

Young people's societies contributing—963, a decrease of 98.

Sabbath schools contributing—832, an increase of 11.

In making our schedule we do want to base it upon the contributions from the regular channels of women's and young people's societies and Sabbath schools, and let legacies and special gifts be extra. A work, to live and thrive, must grow. Natural expansion is the result of God's blessing upon the work. And just here will you give me your close attention? Now that we have reached our \$80,000 aim, it will never do to fall back this next year, and this will require a newly consecrated energy and extra effort and loyalty to the motto, "Our land for Christ." Let us all put our shoulders to the wheel and move up. We can never win our land for Christ and leave the negroes out. To do this we must make more effort to interest the uninterested. We must secure from every Sabbath school and young people's society a contribution each year for Freedmen. You have the authority of our General Assembly, given in at least four different meetings. It urges upon pastors and sessions the necessity of placing this field and its needs intelligently before the children of the Sabbath schools, and also before the Christian Endeavor Societies and young people as part of God's work for them to do. Use our leaflets, literature, study-books, Sabbath school exer-

cises, and know about the work. Find out which way God is going in this problem of our country, and where He leads, follow. Do you realize the privilege of being co-workers with Him?

Conditions will not better themselves. There must be a warfare against ignorance, superstition and crime. The seed of the Gospel must be sown in this field and every child, even, should have a part in this sowing. Unused opportunities God is setting to the account of the Christians of this land.

Our work this year has had its bright and its dark side.

The school work has been good and much of it very encouraging. Good classes are being graduated and bright, earnest Christian young women and young men go out giving promise of great usefulness in life. The spiritual interest has been unusually good. Great blessings followed the week of prayer, which is always observed at the beginning of the year. In several of the schools every student is now a professing Christian.

Hundreds of students had to be turned away from our schools because there was not room nor a sufficient number of teachers. The Board cannot grant one more teacher unless we can secure new salaries. The crying need is more room, more teachers, more money, better equipment.

Scholarships

The expenses of food and of fuel have so increased that it has become a necessity to increase our scholarship fund to help meet the heavy burden of providing the necessities of our boarding schools. Luxuries are not thought of, but wholesome, nourishing food must be provided, so that health and strength may be sustained. Some students are able to pay all their own expenses, but many cannot do so in full, and a scholarship fund is necessary to help those who are worthy and show ability and aptitude for becoming teachers and leaders of their race, and whose education is much hindered if they must leave school during the term to earn more money.

Full scholarship at Biddle University	\$80.00
Full scholarship at the five seminaries.....	60.00
Full scholarship at Co-Educational Boarding Schools.....	50.00

We hope there will be many societies and Sabbath schools who will pledge full or part scholarships and have a share in educating preachers and teachers.

Veterans

Several of our pioneer workers have entered into their reward since our last anniversary: Mrs. Coulter, who was for fifteen years the General Secretary of this department, was the first to blaze the way in our work, making it

plainer and easier for those who followed her; Mrs. S. J. Neil, who for forty-three years gave her life to the uplift of the negroes in Virginia, for which there will be many to rise up and call her blessed; Rev. J. B. Smith, D.D., who took charge of the work at Mary Allen Seminary, Crockett, Texas, and for twenty-four years made this school his life work; and Miss Charlotte Le Baron, who was one of our faithful teachers for seventeen years—all veterans in the Master's service, heard the call to lay down their armor. They have borne the burden and heat of this work, and the souls which they led to Jesus will shine as stars in their crowns. Who will take their places, that the ranks may be kept filled?

The Building Fund makes sure the completion of the Savannah school building and some other needed improvements. Plans were already under way for the erection of the dormitory for girls at Harbison College when the great calamity came, which is one of the great shadows in our work, the burning of Harbison Hall, the death of three students, and the injury of others in trying to escape from the building. This disaster is too terrible to think of calmly. It is a great blow to our work, and all hearts go out in sympathy for those who have been through the scene, and have been called upon to endure such sorrow and suffering. All plans for work there are now held in abeyance. The Board is most carefully considering all the conditions. Harbison College is not dead, but where it will be rebuilt has not yet been decided. We trust that all the friends of this school will stand by it in its extremity and make it God's opportunity to show their loyalty in prayers and gifts, and that it may arise from its ashes to again be a lighthouse to the race.

The girls' dormitory at Oak Hill, Oklahoma, was burned about three days before the fire at Harbison, but we are thankful there was no loss of life. These losses fall heavily upon our Board and the schools. There is insurance in each case, but not commensurate with the losses incurred. We can only trust God, who can overrule even our sorrows and disappointments and make them work for good.

Mary Allen Seminary not only has suffered a very great loss in the death of the president, Dr. Smith, but was visited with an epidemic of smallpox. There were thirty-five cases, though not severe, and there were no deaths, which is cause for gratitude. Dr. Smith was not able to open the school, but had made preparations for doing so, and the teachers assembled and the pupils came pouring in. The Board placed Miss Ella Ferguson, the senior teacher, in charge of the whole school work, and she has, with the help and cooperation of all the teachers and force there, under trials and difficulties seemingly insurmountable, kept the school going all the year. When the smallpox case developed and was discovered soon after the holidays, all had been exposed and a wholesale vaccination took place at once in a family of 213 boarders, besides teachers, and Miss Ferguson reported conditions to the Board. She was advised to close the school, but she wrote back that they were quarantined; that they had a large, fine class of graduates, who

would be disappointed and handicapped if they did not receive their diplomas, and possibly could not return next year; that the teachers were willing to continue, and begged the Board to allow them to go on through the year. Such bravery and unselfish faithfulness was appreciated, and the school will close in May, as usual. The cases were all light and they were able to get nurses and care for them in a cabin on the farm. Frequent fumigations were in order, and now all are well and the building put in order, or being put in order for the commencement.

Mr. David Elliott, of Lafayette, Ind., as a memorial to his wife, who always had a warm place in her heart for colored girls and their welfare, last winter gave \$5,000 to purchase some land and erect a dormitory for girls at Oak Hill, Valliant, Okla., and the name of this school is to be changed and called, "The Alice Lee Elliott School." We very much appreciate this gift and plans are already under way for this dormitory. But our Building Fund should be liberally remembered to help in replacing our burned buildings.

The Boggs Memorial school building at Keyesville, Ga., has been completed and is a neat, commodious house. The increased capacity will require more teachers. This is the way our work expands. The school has an industrial shop and also a farm; it is an object lesson and will be made very helpful in the support of the school. Farmers' Institutes are frequently held there; the best agricultural speakers, white and colored, are secured and crowds attend. Prizes are offered for the finest and best farm and garden products, which is a great incentive to the negroes of the whole county. Our "Missionary Farm Homes" scheme will be carried out to some extent at this place, as it seems a good point for such a plan.

Synodical

All the Synodical societies except three have made contributions to our Freedmen Department and ten have made advance—Baltimore, Colorado, Illinois, Michigan, Montana, New York, New Jersey, Oklahoma, Oregon, South Dakota and Washington. We regret very much that all did not show an increase. Two or three others could easily have reached the appropriation allotted to them. Will not every synodical strive to meet the full amount asked of them, so that we may be able to report next April \$80,000 from our regular sources?

We are very grateful to all the synodical officers who so cordially and heartily accepted this branch of the home work, and presented it to their societies as a part of the work God puts into their hands, and who have tried in every way to increase interest and gifts.

Helps

We would urge upon all the use of the HOME MISSION MONTHLY; also, the literature of our Board, which will be furnished you liberally and cheerfully if you will send a card or an order to 513 Bessemer Building, Pittsburg, Pa., the headquarters for everything pertaining to our Freedmen work.

We feel sure the study books have not been

used as much as they should be, when this subject is such a hard problem and so vitally concerns our welfare as a nation, and also our own growth in grace. Take a broad view of the harvest fields. Try to get Jesus' viewpoint of missions.

Your office secretaries have gladly responded to every call for literature or box-work; have written many, many letters, and tried by pen and tongue to present the work in an intelligent and interesting manner, each having traveled thousands of miles, speaking to synodical, presbyterial and local societies as often as possible; also, we have brought speakers from our schools whenever at all practicable and have tried to "leave no stone unturned" whereby the Kingdom of Heaven might be hastened to this waiting, anxious people. The work is yours to do for the Master. Will you not make special prayer that it may be advanced and prospered? Pray for our Board that it may have the wisdom needed to meet the problems which are continually arising. Pray for our teachers, our churches, our pupils, that the Holy Spirit may rule their hearts and lives. Pray for a blessing upon the seed-sowing, that it may bring forth an hundred-fold. Are you all ready for His commands?

Let us reach out and save the children of this race. It will cost less in money and care than to let them grow up into criminals to be a

curse to our land. A convict in a penitentiary said, "If Christians had taken the interest in me when I was a little, ignorant boy with no knowledge of Jesus and His love that they have since I have been in the penitentiary, I never would have been a convict." Somebody lost their chance with that boy. Our opportunity is now. The door is wide open for the salvation of these souls, and the salvation of the nation. God's word must be the seed sown, and then tended and cultivated, if we are to be in truth a Christian nation.

"Like a mighty army moves the church of God." "And the Lord said unto Moses, why criest thou unto me; speak unto the children of Israel that they go forward."

This great gathering of men and women to the General Assembly is the rallying of our Presbyterian army to consider our Lord's work, what is being done, the enormous work yet to be done, the best way by which it can be accomplished and the Gospel of Jesus be given to every creature. Is it not our business to make all the work plain, to place all duties and responsibilities before the Christian people, the rank and file of our church, and call upon every one of them to stand in their place and do their part faithfully in hastening the coming of Christ's Kingdom?

"Go forward and possess the land, for ye are able." Jesus says, "Ye are my friends if ye do whatsoever I command you."

"BACK TO GALILEE"

By Mrs. Joseph T. Kelly, at the Wednesday Morning Prayer Meeting,
Atlantic City, May 25

And Jesus returned in the power of the Spirit into Galilee.—Luke 4: 14.

Behold, He goeth before you into Galilee; there shall ye see Him.—Matt. 28: 7.

OUR dear Lord Jesus had lived His life in Galilee. From the time when, by God's direction, Joseph had "turned aside into the parts of Galilee and came and dwelt in Nazareth," that the words of prophecy concerning his sacred charge might be fulfilled, to that day when "Jesus came from Galilee to Jordan unto John to be baptized of him," He had dwelt quietly there. His childhood's hours, His toiling days had been spent in obscurity and subjection. One day, He left the bench and the saw and the plane and went to Jordan to receive John's baptism. Then a marvelous thing occurred, and thereafter He was not to live the old life any more.

"The heavens were opened unto Him, and He saw the Spirit of God descending like a dove and lighting upon Him," and heard the voice of His Father in love and approval. Then was He led, yea, even driven, of the Spirit to those strange days of fasting and temptation in the wilderness. It was after that exhausting conflict and triumphant victory that He returned in the power of the Spirit to the place that He had left. To the same old places yet in a new way! He who went out a working man, the carpenter's Son, came back to

Galilee to do such things as had never been seen before. He healed the sick; He gave hearing to the deaf; He touched and brought beauty to the abhorred lepers; He laid His hands on the dead and new life and power came to those from whom it had departed. The common water of daily life became, at His word, the exaltation of joy. The teaching of this humble man was with authority—He spake as never man spake.

What made the difference? He returned *in the power of the Spirit*.

We are going back, to the same old places; our homes, our churches, our missionary societies—to our Galilee. Will we go in the power of the Spirit to do the old work in a new way?

We may. God wills it for us. It is our privilege to seek and find, to ask and receive.

God waits to satisfy the hungry soul; to pour water upon him that is thirsty; and the heart wholly yielded up to Him shall be filled with the Holy Spirit.

Perhaps there has been in our past life iniquity in the holy things; perhaps the self-spirit has crowded out the Christ-Spirit, and our daily lives have been marred by the tempers and dispositions which are contrary to the mind of the meek and humble Lamb of God.

Dare we go back from this time of exaltation, yes, and of spiritual temptation also, the same women that we were?

Must we not, in quiet before our God, seek anew the filling of the Holy Spirit, that not only may all our works be wrought in Him, but that He may be seen shining out of our every-day lives?

Take courage, oh! ye who go back to the hard places—"Behold he goeth before you!" Whether it be in seeming success or failure, in drudgery or ease, in the trying light of publicity or in the calm shade of obscurity—there shall ye see Him!

ELECTION OF OFFICERS

WOMAN'S BOARD OF HOME MISSIONS OF THE PRESBYTERIAN CHURCH

THE Nominating Committee—Mrs. Herbert Campbell, Indiana; Mrs. Robert Henderson, California; Miss Goss, Oregon; Miss Maud Rice, New York; Mrs. A. M. Work, South Dakota; Mrs. A. P. Allison, Atlantic; Mrs. H. C. Swearingen, Minnesota; Mrs. E. Higginson, Kansas—presented their report at the business session on the afternoon of May 24, which resulted in the election of the following officers:

Mrs. Darwin R. James, Honorary President
Mrs. Fred. S. Bennett, President
Miss Julia Fraser, Secretary
Mrs. M. J. Gildersleeve, Associate Secretary
Miss M. Josephine Petric, Young People's Secretary
Mrs. Delos E. Finks, Editor
Mrs. Augustine Sackett, Recording Secretary
Miss V. May White, Treasurer
Mrs. Susan L. Storer, Secretary Freedmen's Department.

VICE-PRESIDENTS

Mrs. F. H. Jones, Mrs. I. D. Steele, Alabama.
Mrs. W. B. Folsom, Miss Mary A. Walker, Arkansas.
Mrs. J. H. Allison, Mrs. C. M. Young, Atlantic.
Mrs. M. V. Richards, Mrs. T. S. Hamlin, Baltimore.
Mrs. R. B. Goddard, Mrs. F. M. Dimmick, Mrs. Thomas F. Day, California.
Mrs. W. E. Carr, Mrs. G. C. Campbell, Catawba.
Mrs. Paul Raymond, Mrs. R. F. Coyle, Colorado.
Mrs. A. L. Lee, Mrs. H. A. Mullin, Idaho.
Mrs. A. G. Beebe, Mrs. C. W. Robinson, Miss Julia H. Johnston, Illinois.
Mrs. Herbert Campbell, Mrs. E. P. Moore, Indiana.
Mrs. G. D. Gurley, Mrs. O. E. King, Iowa.

Some of us are watching daily for His return and crying, "Come, Lord Jesus, come quickly," but while we watch and wait a very real vision is granted us in our daily lives—the "Lo! I am with you" of His Word.

Relying on His promise, absolutely depending on Him, yielded up to Him for fellowship of service or suffering as He wills, we may confidently go back to our Galilee, whither He has gone before us, and where He waits to reveal Himself to us.

Mrs. E. H. Hoag, Mrs. E. Higginson, Kansas.
Miss Sue B. Scott, Mrs. James T. Lapsley, Kentucky.
Mrs. J. K. Mitchell, Mrs. W. E. Bryant, Michigan.
Mrs. C. P. Noyes, Mrs. D. R. Noyes, Mrs. W. I. Whipple, Minnesota.
Mrs. J. S. Hudson, Mrs. Robert A. Cody, Mississippi.
Mrs. S. L. McAfee, Miss Kate Watkins, Mrs. W. J. Brasfield, Missouri.
Mrs. A. B. Martin, Mrs. H. R. Whitehill, Montana.
Mrs. M. L. Stone, Mrs. W. C. Hoyt, Nebraska.
Mrs. W. E. Honeyman, Mrs. Delos E. Finks, New Jersey.
Miss C. G. Gilchrist, Mrs. John F. Mordy, New Mexico.
Mrs. G. C. Yeisley, Mrs. John Sinclair, Mrs. Howard Elmer, Mrs. W. J. Milne, Mrs. James M. Gifford, New York.
Mrs. A. D. Collins, Mrs. Archibald Goodall, North Dakota.
Mrs. N. T. Houston, Miss Alice C. Patterson, Mrs. E. R. Perkins, Ohio.
Mrs. W. A. Knott, Mrs. Charles R. Hume, Oklahoma.
Mrs. E. P. Mossman, Mrs. E. P. Geary, Oregon.
Mrs. C. L. Bailey, Mrs. W. B. Holmes, Mrs. S. P. Harbison, Mrs. D. F. Diefenderfer, Mrs. J. F. Clokey, Mrs. Charles Hodge, Pennsylvania.
Miss Anna E. McCauley, Mrs. L. H. Neff, South Dakota.
Mrs. John M. Gaut, Mrs. M. Montague, Tennessee.
Mrs. W. B. Preston, Mrs. R. F. Butts, Texas.
Mrs. L. M. Gillilan, Mrs. W. M. Ferry, Utah.
Mrs. D. S. Bowie, Mrs. M. J. Thompson, Washington.
Mrs. G. I. Wilson, Mrs. A. M. Buchanan, West Virginia.
Mrs. C. A. Maynard, Mrs. H. W. Landreth, Wisconsin.

VICE-PRESIDENTS AT LARGE

Mrs. W. J. Darby, Mrs. J. F. Kendall, Indiana.
Mrs. E. F. Pomeroy, Minnesota.
Mrs. J. F. Pingry, Mrs. M. E. Boyd, New Jersey.
Mrs. C. E. Walker, New York.

RECOMMENDATIONS IN REGARD TO FOREIGNERS

REPORT OF SPECIAL COMMITTEE

Madame President:—We, your Committee on Work Among Foreigners, would submit the following report:

(1) For America's sake, for the foreigners' sake, we beg the women of the Presbyterian Church in the United States of America to awake to the importance of Christian work among these foreigners.

(2) We recommend that workers for the foreigners be commissioned by the Woman's Board of Home Missions, but that the work shall be under the direction of the presbyterial or synodical societies sustaining it in conjunction with the Woman's Board, all final appeals to be made to Woman's Board of Home Missions.

(3) We recommend that all funds for current

expenses and salaries of kindergartners, Bible Readers, Deaconesses and Industrial Teachers among foreign speaking people be sent through regular channels to the Treasurer of the Woman's Board of Home Missions: amounts in excess of salaries to be returned, on receipt of statement, to the presbyterial treasurer or to such authorized agent as designated, to be locally disbursed.

That such money be in advance and in addition to the work already pledged.

Respectfully,

Mrs. W. B. PRESTON, Texas,
Mrs. W. E. HONEYMAN, New Jersey.
Mrs. ALBERT G. BEEBE, Illinois.
Mrs. J. K. MITCHELL, Michigan.
Mrs. J. G. KLENE, Colorado.

ANNUAL REPORT OF THE TREASURER

V. May White

It is with a feeling of deep gratitude that the Treasurer presents her report this year. From the first year of our organization until the present time the gain in receipts has steadily advanced, with three exceptions (between 1893-98), but the growth this year has been more marked than for many years. This advance has been mainly due to the two large funds gathered (a) to meet the deficit of a year ago and (b) for the rebuilding of the Sitka School plant.

The total amount that has passed through the treasury, including permanent funds reported through Mr. Olin, is \$602,960.27, which is an increase over last year's figures of \$66,047.50, but as much of this increase was designated for special objects only a small portion of it is available for our current work.

We have received for and transmitted to the Board of Freedmen the sum of \$80,151.38, which is a gain of \$5,074.75 over last year's figures.

RECEIPTS FROM ALL SOURCES

Churches.....	\$2,779.51
Woman's Miss. Soc.....	257,165.44
Y. L. Soc. & Bands.....	27,511.49
Y. P. Soc. & C. E.'s.....	23,180.97
Sabbath Schools.....	32,064.86
Receipts from Field.....	60,431.52
Legacies.....	29,997.25
Interest.....	5,437.46
Rent and Sales.....	7,064.56
Miscellaneous.....	27,861.31
Literature.....	6,069.46
Permanent Fund.....	17,495.09
Emergency Fund.....	1,726.75
Freedmen.....	80,151.38
Debt.....	24,023.22
Total receipts.....	\$602,960.27

DISBURSEMENTS

Mission School Work.....	
Alaskans.....	\$52,802.74
Indians.....	58,499.82
Mexicans.....	39,081.89
Mormons.....	47,856.78
Mountaineers.....	112,604.18
Porto Ricans.....	33,085.54
Cubans.....	10,696.79
Foreign Populations.....	17,469.67
Salaries of Ministers and Native Helpers under Assem. Bd.....	21,727.42
Field Work and Trav. Exp.....	6,975.43
Office Salaries.....	17,064.14
Young People's Dept.....	2,028.35
Literature Dept.....	12,672.93
Print., Stationery and Postage.....	3,438.13
Legal Expenses.....	35.92
Int. on Borrowed Money.....	2,934.35
Exchange on Out-of-Town Checks.....	144.04
Insurance.....	5,693.33
Interest on Annuities.....	115.52
Over Sea and Land.....	100.99
*Transfer to Assem. Bd. from S. S. & Y. P. Soc.....	14,309.85
Received for current work.....	\$459,337.72
Balance.....	479,563.83
	\$20,226.11

* By an agreement mutually entered into by the two Boards the total amount of money received from Sunday Schools and Young People's Societies is evenly divided between them, from undesignated funds.

RECEIPTS	PAYMENTS
1st Quarter.....\$55,451.76	1st Quarter.....\$88,813.56
2nd Quarter.....74,825.36	2nd Quarter.....109,175.75
3rd Quarter.....121,716.70	3rd Quarter.....124,349.43
4th Quarter.....227,570.01	4th Quarter.....136,845.78

Two thousand three hundred and three societies responded to the call for extra gifts to cover the deficit of the previous year, totaling \$24,023.22. By a transfer adjustment on last year's account of \$475.47, and because of the balance to the credit of our Woman's Board, we were enabled to pay off the remaining \$8,670.70, allowing us to begin the year with a clean slate.

BUILDINGS

We have received during the year the sum of \$43,469.17, designated for special buildings, which amount has been placed in the Trust Company awaiting the completion of the various funds.

Because of the deficit of the previous year resting upon the Woman's Board, which called for serious curtailment and forbade any enlargement of the work, there were but two buildings erected during the year; the school building at Hot Springs, N. C., which had been destroyed by fire (which expense was largely met by insurance and special gifts) and the small hospital building at Albuquerque, N. M.

The only destruction by fire during the year was the combination church and residence at Point Barrow, Alaska.

EMERGENCY FUND

A total of \$1,726.75 has been received for the Emergency Fund and ten teachers have been assisted during a part or all of the year.

LIFE MEMBERS

Ninety-five Life Membership certificates have been issued during the year. Twenty-five dollars paid in at one time for our General Fund entitles a society to name a Life Member and an engraved certificate of membership is forwarded upon request.

PERMANENT FUND

Four gifts amounting to \$7,960 have been added to our Permanent Fund, also \$8,835.09 netted from the sale of Victoria Inn, Asheville, N. C., and \$700 deposited from the sale of the Marshall property—making a total of \$137,865.04 invested funds, only the interest being used for school expenses.

ANNUITY FUND

Two conditional gifts have been received during the year—one for \$1,500 and the other for \$1,200; these have been given to the Woman's Board on the annuity plan by which the Woman's Board accepts these funds and pays out on an annuity basis the income from the same during the life of the annuitant. We have now on our list the names of five donors representing a total amount of \$17,500.

The year has closed with abundant evidence of the blessing of the Lord. He has answered the prayer of faith and blessed us in basket and in store; and since His promise never fails we enter upon the new year in confident expectation of His continued benediction.

"OPEN THY MOUTH WIDE AND I WILL FILL IT."

TREASURER'S STATEMENT

MISS V. MAY WHITE, TREASURER, IN ACCOUNT WITH THE WOMAN'S BOARD OF HOME MISSIONS OF THE PRESBYTERIAN CHURCH

Dr.

Cr.

March 31, 1910	Churches	W. H. M. S.	Y. L. and Bds.	Y. P. and C. E.'s	Sabbath Schools	Emergency	Debt	Freedmen	Total	March 31, 1910
To Synod										By Board of
Alabama		\$336 24	\$75 45	\$5 00	\$7 00		\$34 75		\$458 44	Home Mis-
Arkansas	\$2 50	395 84	7 50	36 97	11 00		21 75		445 56	sions:
Atlantic		29 75	25				5 00	\$68 70	103 70	For Mission
Baltimore	1,000 00	8,524 56	1,411 70	1,065 97	1,339 38	\$203 50	580 75	522 04	14,647 90	Schools and
California	17 05	13,209 00	853 30	1,782 90	2,231 12	5 50	519 35	3,421 19	22,039 41	Evangelistic
Catawba		39 25	13 00	1 00	1 85			110 75	165 85	Work, \$459,184 52
Colorado	30 00	3,986 35	329 25	656 75	434 38	57 00	198 50	1,231 70	6,923 93	For Adjust-
E. Tennessee		2 00							2 00	ment of Y. P.
Idaho		210 50		22 00	6 65		22 00	89 00	350 15	S. and S. S.
Illinois	10 00	19,313 13	1,657 91	1,653 99	1,288 02	138 00	2,134 76	5,975 14	32,170 95	Gifts.....14,309 85
Indiana		7,466 01	854 71	552 43	864 18	22 75	801 05	8,409 60	18,970 73	For Perma-
Iowa	3 25	7,767 07	376 10	656 81	792 90		646 75	2,922 65	13,165 53	ment Fund..
Kansas		4,853 88	298 42	1,257 25	383 65	57 00	354 60	1,183 40	8,388 20	9,535 09
Kentucky		1,878 12	239 10	155 33	173 53		347 25	203 80	2,997 13	For Henry St.
Michigan		7,621 51	395 64	739 07	969 03	76 18	714 32	3,939 36	14,455 11	Clair Fund..
Minnesota	105 00	5,342 28	1,185 62	1,055 26	774 08	77 50	317 41	1,740 92	10,598 07	1,000 00
Mississippi		370 11	4 60	1 00	23 00		49 41		448 12	For Anna
Missouri		7,995 92	844 39	758 40	951 02	106 00	715 30	1,629 67	13,000 70	Kip Miller
Montana	26 65	511 80	28 00	128 00	99 25	1 00	22 50	1,40 15	963 35	and Helen
Nebraska		3,439 87	194 85	346 35	298 74	32 00	240 70	2,037 40	6,589 91	Day Gould
New Jersey	643 23	20,996 16	1,998 07	1,239 17	2,862 84	125 00	1,836 90	2,555 63	32,257 60	Funds .. 1,000 00
New Mexico	4 50	436 46	5 00	56 00	35 07	1 00	44 00		582 03	For Sarah
New York	530 89	46,326 45	5,575 27	1,815 29	7,162 83	270 00	4,883 88	14,163 23	89,727 84	A. Palmer
No. Dakota	12 35	1,129 06	18 50	112 33	122 79	1 00	129 04	142 89	1,667 96	Fund ....5,000 00
Ohio	2 00	19,396 07	2,108 45	1,748 87	2,468 88	92 77	1,440 34	6,759 51	34,016 89	For Margar-
Oklahoma	50 00	1,474 68	94 50	148 97	276 78	6 00	149 75	123 81	2,324 49	et J. Peebles
Oregon		6,315 74	234 37	376 40	31 91		10 00	623 45	7,591 87	Fund.....960 00
Pennsylvania	176 50	50,771 46	7,297 88	4,663 00	7,438 70	252 50	3,786 74	19,176 81	93,563 59	For Disabled
So. Dakota		1,316 11	29 00	586 50	156 60	1 00	101 65	407 30	2,598 16	Teachers'
Tennessee	125 00	2,522 28	321 30	313 74	339 61	8 05	272 67	242 36	4,145 01	Fund 1,726 75
Texas		3,107 26	70 60	157 38	146 84		279 50	19 00	3,780 58	For Litera-
Utah		337 75	32 00	29 00	24 20	1 00	16 00	89 67	529 62	ture.....6,069 46
Washington	2 00	3,384 01	181 85	608 95	116 88		15 00	754 13	5,062 82	For Debt of
West Virginia	6 70	2,280 30	565 25	255 97	166 11	11 50	235 55	397 67	3,829 05	1908-09.. 24,023 22
Wisconsin	31 89	4,108 46	209 06	194 92	66 04	7 00	255 95	564 55	5,437 87	For Freedmen
Legacies									29,997 25	-Amount re-
Literature									6,069 46	mitted direct
Interest									5,437 46	to Board of
Rent and Sales									7,064 56	Missions for
Rect. fr'm Field									60,431 52	Freedmen....
Perma'nt F'nd									17,495 09	80,151 38
Miscellaneous									31,464 81	
Totals.....	\$2,779 51	\$257,165 44	\$27,511 49	\$23,180 97	\$32,064 86	\$1,726 75	\$24,023 22	\$80,151 38	\$602,960 27	\$602,960 27

New York, April 15, 1910.

Examined and found correct,
JOHN H. ALLEN, Auditor, 29 Wall Street, New York

REPORT OF YOUNG PEOPLE'S DEPARTMENT

By the Secretary, M. Josephine Petrie

Leaflet copies of the Young People's Report in full may be obtained by applying to the Young People's Department, 156 Fifth Avenue, New York City.

THERE is no monotony in the work of the Young People's Department of the Board of Home Missions, for the variety of organizations coming under our care demands an equal variety in methods as well as in correspondence. A glance over any single day's work would be a revelation to one unfamiliar with the department, for, in spite of the fact that the Board of Home Missions established this branch of its business as early as 1892, there are still many unaware of its existence. In 1896 it became a joint department under the Assembly's Board and the Woman's Board and since that time the whole work, as designated by the General Assembly, has been presented to our young people's organizations.

The special aim of the past year has been to

make prominent the need for loyalty to our denominational work, and to this end the correspondence with synodical and presbyterial secretaries, local officers, pastors and chairmen of young people's committees has been directed. This theme has been emphasized in all printed matter sent out by the department, including the monthly "Notes" in the Assembly Herald and HOME MISSIONS MONTHLY. Our young people's societies are growing in number, and the recent announcement of 238 Christian Endeavor, 139 intermediate and 97 Junior societies organized during the year (Report of the U. S. C. E.), should insure a fuller response to the calls of our Church. The spirit of cooperation on the part of pastors is often missed, and under such conditions it is difficult to keep the young people in line with denominational

work. The misunderstandings as to what *Home Missions* means are at times ludicrous. Note this recent report—one of many: "Our society has done splendidly this year. . . . For our Home Mission work we have put an art window in our church." If such statements were repeated a second time by the same correspondent it would be discouraging, but the department stands for educational purposes and in time we may compass the circle of organizations in our endeavor to point out the prescribed work of this Board and the individual responsibility for it.

Mission Study

Probably the clearest evidence of growth in the department is along the line of mission study in young people's societies and Sunday schools. This generally takes the form of a special class, meeting on consecutive weeks for the study of a text-book; but abbreviated courses of study on specific topics are popular in many societies and increasingly so in our Sunday schools. We have been able to meet the demand of the leaders, who have been furnished with the necessary equipment for their work. Owing to failure to secure reports from classes, our statistics are very imperfect, but we have more than doubled all previous reports.

The process is slow. Prospective leaders are discovered at conferences through personal acquaintance, or through correspondence with young people's secretaries, or other workers among young people. The first step is to secure one who will signify a willingness to attempt a class. The enrollment is secured, helps sent the leader, reference books suggested, and any new printed matter bearing on the study is furnished during the course. A report blank is sent toward the close of the study, and the complete record filed with our department.

We predict this coming year will be the greatest in our history for the Home Mission study, with a book on Porto Rico and Cuba as the attraction. Special mention should be made of the efficient work of the study class secretaries of the North Pacific Board and the California Synodical Society.

Printed Helps

Another cause for gratitude is the ever widening interest in our printed field letters, programs, letters from missionaries and other helps for the missionary meetings. Not only have the young people shown greater zeal for them, but pastors and Sunday school teachers have found them invaluable for definite, condensed items of Home Mission information. The department has also aimed to meet a need in the Sunday schools by furnishing The Westminster Teacher with Home Mission illustrations for the monthly missionary lesson in the International series. In partnership with the Sunday school departments of the Foreign Board and the Board of Publication and Sabbath School Work, a leaflet giving a missionary illustration for each Sunday school lesson has been issued under the title, "Kingdom Comments." It is hoped the leaflet will be as popular with Presbyterian Sunday school workers as it has been with those of the Bap-

tist denomination from whom the plan was borrowed.

Summer Conferences

The summer conferences, institutes, rallies, etc., are of increasing value to our work, and attendance at these gatherings has been advocated through printed announcements and personal correspondence with leaders. The Presbyterian delegations at the Young People's Missionary Movement conferences are most gratifying. The same methods were followed to secure attendance at the Presbyterian conferences held at Winona Lake and Pocono Pines under Mr. Gelston's supervision. Teachers for our study classes and Home Mission speakers were also provided and the expenses shared. Personal acquaintance is worth more than months of correspondence, and your secretary attended as many conferences as the other work of the department would permit. The Presbyterian list is forwarded to us during or after every conference, and the delegates are not allowed to forget this department and the services it can render their missionary committees.

Other Gatherings

Among the interesting experiences of the year we would note the opportunities for presenting in person special phases of this work at the Sunday school gathering, Young People's rally and Young People's conferences held during the meetings of General Assembly last May, and at the National Christian Endeavor Convention in St. Paul. The revival of denominational rallies at some of the State Christian Endeavor conventions is another happy note in the report of the year, and on these occasions quantities of our leaflets are exhibited and distributed. In fact, the missionary exhibit of text books, leaflets, maps and accessories of all kinds has become a most important factor at all the larger gatherings of young people. A greater number of presbyterial rallies has been held, and we are frequently invited to share in the program through the sending of a message with outline of the Home Mission work expected, or by furnishing printed helps.

Sunday Schools

The two special Sundays for Home Mission offerings in the Sunday school were remembered by us, and attractive programs prepared and provided free as in past years. From indications we fear the recommendation of the General Assembly to observe these days was forgotten by many pastors and Sunday school superintendents. The number of programs ordered was far behind that of last year, and the offerings show a similar retrogression. As usual, samples of these programs, coin receptacles and letters stating the object of appeal were sent to all Sunday school superintendents, and the list numbers nearly 10,000. For the Thanksgiving program 579 orders were received, and 340 for the Washington's Birthday exercise. The Board and Woman's Board would be glad to be relieved of the preparation of these programs and the expense of distributing them, and this would be possible if system-

atic giving were a part of the worship of all our Sunday schools.

Coöperation

We have endeavored to coöperate in every possible way with the departments of the Board of Publication and Sabbath School Work, and the Educational and Sunday School departments of the Board of Foreign Missions. That we may unify our methods so far as seems advisable for the best interests of the work of the three boards, announcements and suggestions have been issued with the imprint of the different departments, especially in the effort to secure a systematic study of missions in the Sunday schools. We have advocated the four-fold policy, "Study-Pray-Give-Go," and have endeavored to secure the appointment of missionary committees. Through the associated work we are in touch with about 1,000 Sunday schools where some form of mission study is given a definite place in the Sunday school exercises.

Exchange

An interchange of methods and publications for young people has been established with the young people's secretaries of the other denominational Boards, and this is a pleasant feature of the work.

Secretaries

This past year has been a record breaker in the unprecedented number of changes in our secretarial force. Of the thirty-five synodical secretaries, fourteen were elected last October, and during the year sixty new presbyterial secretaries have been appointed. In several instances the changes were not discovered until toward the close of the fiscal year. These changes have made the correspondence heavier than ever, and twice the number of letters of general instructions to the three hundred secretaries have been necessary. The necessity for a careful, prayerful choice of those who shall fill these positions of trust is imperative.

Special Objects

Special objects are in demand, as ever, and we have added two salaries to the number assigned in past years. Young people's societies now contribute the entire support of thirty-seven pastors and mission school teachers, the children's department of the San Juan Hospital, many full or part scholarships, and a share of the expenses of the school at Sitka, Alaska, the Farm School, N. C., and the school and training class at Mayaguez, Porto Rico. The most importunate applications are for objects requiring from twenty-five to one-hundred dollars.

General Fund

The importance of the General Fund is never forgotten and the mark set in the first appeal of the fiscal year was for an advance of fifteen per cent. from young people for this Home Mission General Fund. This gain is not recorded, although our societies are showing progress along the line of "general" rather than "special" giving.

Financial Report

We have left the financial statement until this time, not because it is of least importance, but if the objective of the department is to train the young people to larger giving for Home Missions, this seems the rightful place for money statistics. And here is a discouragement, although we believe the failure to reach our aim is because of misunderstandings. Four reasons have been given repeatedly for the withdrawal of former pledges, in addition to those referred to in the report of last year, and we give them as they have reached us:

First.—The "Budget Plan"—the gifts from the young people having been included in the church offerings and not specified as formerly when sent to the Board's Treasurer.

Second.—The support of the Young People's Department, erected by the General Assembly in connection with the Board of Publication and Sabbath School Work. This new appeal to societies is not understood and many have informed us they have sent their offerings thus designated instead of for former pledges, "Supposing it goes into our General Fund."

Third.—The renewed appeals for the Christian Endeavor Building in Boston, for which "at least twenty-five cents per member must be contributed in order to entitle the societies to a place on the honor roll."

Fourth.—"Fresh Air" funds and other philanthropic local work, which is persistently reported as Home Mission offerings.

The total contributions from young people's organizations and Sunday schools are as follows:

Contributions	
1909	1910
\$47,845.30.....	Sunday Schools.....\$50,475.62
32,657.37.....	C. E. & Y. P. S..... 31,396.38
25,911.27.....	Bands & Y. L. A..... 27,568.33

Bands and young women's societies are auxiliary to the Woman's Board. Contributions are recorded as designated by the donors, the division of funds between the Board and the Woman's Board (from Sunday schools and Young People's Societies) being possible with the undesignated amounts.

Westminster Guild

While the Woman's Board is seeking a special secretary for young women's societies and the Westminster Guild, correspondence with the new organization is in charge of the secretary of this department. A special committee of six members of the Woman's Board acts on all matters of policy and plans for the chapters with a committee composed of one member from each of the six Women's Foreign Boards. No new Synodical Guild secretaries have been appointed (the number being fifteen) but one hundred new chapters have been added during the year. We feel confident these chapters will multiply more rapidly when the organization work is promoted by some one who can give more attention to it. A member of the Committee of the Woman's Board wrote the study book, "Alaska: The Land of the Totem," which has been most popular and profitable in

HOME MISSION MONTHLY

VOL. XXIV

AUGUST, 1910

No. 10

EDITORIAL NOTES



IN the departure from this life of Rev. Robert M. Craig, formerly Superintendent of School Work of the Board of Home Missions, there has gone from among us one whose soul was filled with a passion of Christian love for all human kind; he longed for the uplift of the needy; he had great enthusiasm, a quickly responsive and tender nature. All this he brought to his work of superintendent of our mission schools, to which office he came in 1905 as assistant to Dr. McAfee, of loved memory. A year later, upon Dr. McAfee's retirement, Mr. Craig took full charge, resigning, when his health was seriously threatened, to accept the appointment of special representative of the Board to present the cause of Home Missions before the churches. Early last November—when he had but just entered upon his duties—he was laid aside by illness, and, during the months succeeding, his strength gradually gave way until the end came. Many of our readers will recall his addresses on Home Missions, impassioned and tender, which touched to responsiveness hundreds of hearers. The impress which he left upon the work in New Mexico,—of which he had been in charge for several years before accepting the superintendency of our mission schools,—and later upon the field in general, is, in itself, the best monument to his fidelity, his earnestness, and his love for his Master.



THE August topic, "Our Missionaries," will not lack in material for meetings if one simply culls from the many messages in this one issue. It is a topic which always receives sympathetic consideration, as the work of our missionaries and the conditions which surround them are dwelt upon. There is another side to consider, as you will see by referring to the list of topics for 1911 (see fourth sub-topic for March) published on another page. How shall the supply of effective missionaries be kept up? Whose duty is that? Is the local society keeping a keen look-out for such in the

local church? Is it securing any of its experienced and well-equipped young women for mission work within our Home border? Opportunity and Duty, twin incentives, may be calling quite as likely to the Home field as beckoning to far lands. Capable, proven, reliable, full of initiative—and all this consecrated to the Master—such are the sort of recruits desired on the Home field. Is one of these young women in your church?



It is not always teachers that are needed on the mission field. But it is always the best that is wanted. One superintendent, in writing of the need of an assistant, says: "If she is sweetness personified, but not practical, she will not be fitted for the place. She should have poise, fixedness of purpose, firmness of will, gentleness of manner; be acquainted with the best school methods, and possessed of executive ability; sympathetic, and so interested in the wants and griefs of these girls; with strength of character that will kindly, cheerfully, persistently enforce every regulation of the school. Now, do not think that I want an angel. I want a womanly woman, not infallible (I am afraid of infallible people), but one who would enter into the life of these girls as a restraining and an uplifting force."



WHEN our missionaries have brought their charges up to such a state of Gospel enlightenment that they are ready to profess Christianity, however great the rejoicing may well be at this result, it is far from being the end of missionary effort. In the case of either the individual convert or the community there must come the constant nurture and guidance, often presenting perplexities and difficulties which those without the pale might not readily understand. As in the time of the disciples, jealousies not infrequently arise, and the desire to be "first" is dominant. One of our successful missionaries writes of her Indian charges: "The craving for power con-

sumes them and the reigning families are determined to lord it over their weaker brethren where it is possible. My heart strings are tied into a dozen knots by these dissensions in my flock. I have put the burden with the Lord and am trying to grow a crop of patience. We have been in the storm center, but matters are settling down now."

✠

ARE we remembering those eight hundred and forty converts, the fruit of our mission schools this past year, who have gone out at this vacation time from the sheltering care of our Christian teachers, to homes and communities many of which are wholly unchristian if not utterly pagan? Earnest prayer may well abound that these young people shall not only withstand temptation but, by their conduct, win others to the Christian faith.

✠

THE address made by Miss Mather at the Annual Meeting, "The Foreigner in Our Midst," appears in our columns this month. Miss Mather is not a missionary in any other sense than that in which any young woman may be one, and her article happily and suggestively points out both method and manner whereby every one may be a very practical missionary without the commission of any Board or organization; yea, verily, one may even be an "F. F. F."—a possibility so alluringly mysterious that all will wish to be initiated.

✠

AFTER the election of officers, Mrs. Bennett, responding for herself and associates, said: "I wish to thank you for the trust that you have reposed in us. We know that this is one of the best of organizations, and we know that the prospects and possibilities of the work lie in the perfecting of this organization and in the loyalty of the women composing it. Let us go away from this meeting with this as our constant thought: to ask great things of God, and to give and to do. We must also have the realization that unless we give ourselves with the same faithfulness that the missionaries give themselves we are holding back in the work; and if we give half-hearted service, if we are holding something back from it, we are then asking of our missionaries more than we ourselves are willing to give. It is for us to give in

the same way that we ask them to give; and so may we have another year of wonderful service. Some one has said that we need not only consecrated workers, but trained workers. Dr. Allen says, in that very splendid book of his, that to be good is not enough in the twentieth century. We must be efficient as well as good, for we are wasting energy unless we are efficient; and so we want good efficiency and efficient goodness; it is in the trained workers who know how to utilize their efforts that we shall find this."

✠

THE Westminster Guild received quite prominent attention at the Annual Meeting, most deservedly, for the organization is coming forward as a perceptibly growing movement of the Church. The young women who have thus banded themselves together, are to be congratulated on the impress already made.

✠

A PLEASANT and practical feature of the Annual Meeting was the placing of banners to indicate the location of the synodical representatives. At the opening session, with the roll call, each synodical division rose in a body and responded by repeating together a text of Scripture.

✠

THE Responsive Reading used at the Annual Meeting has been prepared yearly by the Chairman of the Publication Committee, Mrs. Calvin B. Walker. The beauty and aptness of these responsive readings have long been recognized, each year bringing a new grouping of texts about some appropriate central theme. This year at Atlantic City, the Responsive Reading was peculiarly in keeping—"The Voice of the Waters." It has been printed in leaflet form, and may be had by applying to the Literature Department.

✠

A YEAR ago in Denver, at the popular Home Mission meeting of the General Assembly, on Tuesday evening, a new feature was the presentation of the work of the Woman's Board by its President, Mrs. Fred. S. Bennett. This year, on the corresponding occasion, Mrs. Bennett, in a forceful, inspiring address, placed in review before the large assemblage, the whole broad stretch of the great work for Home Missions committed to Presbyterian women.

PROF. CHILDS, in his admirable address at the Annual Meeting, said of the work of the Woman's Board in the mountains of the South: "A list of the schools established, the teachers supported on the fields and the Bible readers employed, or even an enumeration of the pupils in the schools, cannot tell the story of the good that has been accomplished in the lives quickened to spiritual power. From all the schools and missions have gone out many young people in whom the influence of strong Christian training, by precept and example under the direction of consecrated workers, has aroused power for service for the Master that has been used to splendid advantage wherever they have established themselves. With strengthened will power, higher and nobler ideals and an excellent knowledge of high standards of living, they have returned to their homes to improve and even revolutionize conditions. Each pupil becomes a center

of influence to touch the lives of many, and by quiet, yet effective work the general condition of the homes in the mountains has been greatly improved."



"As I finished the reading, up to the last page, of the HOME MISSION MONTHLY for July, I said, 'Father, create in me a new spirit that I may appreciate the blessing of being a member of that branch of Thy family whose special duty it is to claim America for Christ.'" So writes one whose culture and devotion make her an effective presbyterial leader. Perhaps you can guess how she reads her magazine. How did you read your July HOME MISSION MONTHLY? How will you read this August number? If read aright, both will carry one into the very heart of the work, as the pages rehearse the year's record, near and afar, together with the messages from missionaries in many fields.

THE FOREIGNER IN OUR MIDST

By M. H. A. Mather

"**E**NLARGE the place of thy tent, and let them stretch forth the curtains of thine habitation: spare not, lengthen thy cords, and strengthen thy stakes." These ringing words of the great prophet were never more fitting than they are to-day, when the Christian Church in America is facing a problem so vast, that to solve it will require the greatest breadth of vision and the greatest courage of heart. This problem is none other than that of the foreigner in our midst.

When we say *the* foreigner we do not mean, to-day, the man from Scotland, or Ireland, or Germany, or even Sweden, but we mean a representative of one of the three great racial groups which form, at present, the bulk of our immigration—the Slavic, Latin and Semitic races.

When we say *foreigner* we have to remember that this representative has no part in our historic inheritance; he knows nothing of the courage of our Puritans, of the justice of our Penn, of the devotion of our Washington, of the democracy of our Lincoln; and yet the forces which these lives represent are the forces which are

drawing him irresistibly to our shores, the forces which are making the "Call of America" so vibrant and so insistent that it is penetrating, to-day, even unto the most remote hamlet on the map of Europe.

When we say *midst* we have to realize what a large part of this midst the foreigners are beginning to occupy. For the month of last March, as our papers told us, 108,286 came, and on one day in April there landed in New York 11,000 foreigners, all Italians. For the week following, 30,000 immigrants were expected on twenty-three ships. It is fitting that these should land at New York's great port, for she specially needs their help. Think of that great canal that the State is building, a waterway for our Western ore and grains to the seaboard. Think of the new water supply that the city is to have. Both of these are the gift of the Slav and the Italian, without whose help we are told the construction would be well nigh impossible. Surely the members of the missionary societies in the State of New York have great reason to be grateful to these friends from across the sea.

When we say *our* midst, then is it not

true that a great and high duty becomes ours, a duty to be fulfilled by every one who believes in missionary work and in the advancement of the Kingdom of Heaven? May I suggest that this duty is four-fold: First, the duty of simple kindness. We remember that when the great Baptist was completely discouraged our Master sent him a message, woven in and out with the golden thread of kindness. That same message is ours in our work with the foreigner to-day.

Second, kindness with understanding. There are many keys to the understanding of the foreigners, but I think that just now there is no better one than that wonderful book by Prof. Steiner, which was reviewed in the Immigration number of our HOME MISSION MONTHLY, "The Immigrant Tide."

There is another key—that of language. There were two of us who were very anxious to have as friends some Polish girls who were working in a factory, but we had no means of communication. They did teach us "good morning," and those two words proved of such assistance that we longed for a larger vocabulary. We were able to get from a School of Languages a small phonograph, twenty-four Polish records, a dictionary and a conversation book, and these were of inestimable value. We called our instructor "Thaddeus of Warsaw," and we found him a friend indeed. With only eight words at our command we were enabled to kindle such an interest in the girls that the way of friendship was established in a very short space of time.

Another key to the better understanding of the foreigner is the new society which I have the pleasure of presenting for your consideration to-day. We call it the "F. F. F." or "Friends for Foreigners" and I am sure that it will commend itself to your favor when I tell you that it is a society without a constitution, without by-laws, without meetings or dues, or mottoes or badges, but with one great underlying aim, friendship for the foreigner in our midst.

For the better fulfillment of this endeavor six suggestions are made.

First, that we shall remember the foreigner in our prayers. It seems strange—but the foreigner is seldom prayed for in our churches, our prayer meetings or our missionary gatherings.

Second, that we shall read "The Immigrant Tide."

Third, that we shall select some one group for our special friendship and understanding.

Fourth, that, in order to become conscious of the presence of the foreigner, we count and record the number we see during any given period of time.

Fifth, that we learn in the language of the selected group at least four expressions, such as "Good morning," "We are your friends," "We hope you will learn our language and our laws," and "We give you our American flag to love and to protect."

Sixth, that on one of our national holidays we present to some foreigner our flag, speaking to him in his own tongue.

But you will tell me that there is no time to-day for the study of tongues. I am very happy in being able to assure you that we have secured for the "F. F. F." the only unoccupied moment in the lives of the busy women of to-day. We hear of the fitting moment, of the psychologic moment, even of the lyric moment, but this new society claims only the *telephonic* moment, that one in which the operator says, with great calmness and conclusiveness, "Busy!" This is not always a moment of calmness for us. It is, sometimes a moment of irritation for even the best regulated missionary temperament, and it is just here that the "F. F. F." does double service, for it transmutes that moment of irritation into calmness and into good will and friendship for the foreigner. The expressions should be written on cards and hung by our telephones so that they can be studied while we wait.

We feel that membership in this "F. F. F." will soon change the foreigner into *our* foreigner, a human soul for whom we have learned to care.

Our third duty is kindness with education. When we understand and care we shall long to help. Then we will organize citizens' schools for adult foreigners and we shall be willing to give to them at least six months' training in our language and in our customs and laws.

Pennsylvania is doing this now and with great success, and New York, also, has begun the work.

Our fourth duty is kindness, with Christianity. We have to realize that these friends from other lands have not, in gen-

eral, the pure Gospel which is ours. There is much of superstition in their religious life, and the practical fruits of Christianity are often unknown to them. Are we ready to enlarge the curtains of our habitation and to take them into our own churches, strengthening the stakes of our faith and lengthening the cords of our love for them?

For many years we have been praying "Thy kingdom come," and now there is being poured into our very midst such ma-

terial for the kingdom that every member of every missionary society is needed for the work.

A great opportunity lies before us; an opportunity of translating in this fourfold way the love of our Lord which has been poured into our own lives; an opportunity for caring as passionately for these people in our midst as our missionaries care for their people in the foreign field; an opportunity of praying, as we have never prayed before, "Thy kingdom come."

THE ESKIMO PRIMER: FOREWORD

By Julia Fraser

[One of the most unique books ever published from any press is the Eskimo Primer, prepared by Dr. Campbell, missionary at St. Lawrence Island. This is the first attempt to reduce to writing and to put forth in printing the language of the people of St. Lawrence Island. The original edition was struck off especially for Dr. Campbell's use. The book has proved so interesting and unique that, in response to a demand for extra copies, a new edition has been printed. The following preface, prepared by Miss Julia Fraser, gives information which is especially welcome,



Shoolook, the man in the foreground, for whose conviction of sin many are praying, has abandoned the "long time ago" summer house and is living in his lumber house during the summer. Womkon, second from the left, in the rear, is Shoolook's oldest son, and one of Dr. Campbell's leading young men. He is married and has one child. He broke away from the moon festival and sea sacrifice and ran and hid at a cousin's house.

as the little Primer itself is entirely in Eskimo.—EDITOR]

REV. EDGAR O. CAMPBELL, M. D., who reduced to writing the Eskimo language and translated this booklet, made largely of quotations from the Bible, started the Student Volunteer Movement in San Francisco. Later, with his bride, he was ready to sail for Siam, when a strong call came to him for service near the Arctic Circle. No one was willing

to go to this isolated home field — many volunteered for foreign service. The former missionaries at St. Lawrence Island, Mr. and Mrs. V. C. Gambell, with their little daughter, were drowned on the return voyage from their first furlough. The insistent heartbreaking pleas of the poor islanders for some one to come and help them reached the Campbells through Dr.



THE SCHOOL HOUSE FARTEST WEST—ST. LAWRENCE ISLAND, ALASKA

School House at the left, St. Luke's Hospital at the right and both connected with 20x20 living quarters in the rear

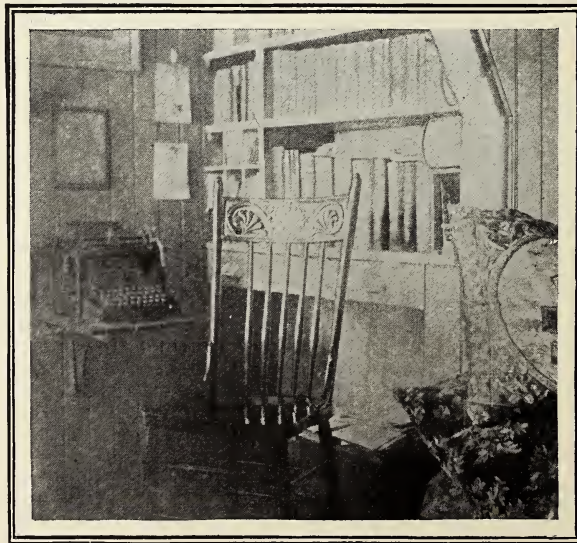
Sheldon Jackson, and were the human means used by the Holy Spirit to completely change the direction of their lives. The outfit for the tropics was disposed of—the Campbells sailed North, and later, clad in furs and skins, instead of ministering to the thousands in teeming Siam, had a parish of about five hundred Eskimos on the lonely St. Lawrence Island.

This most isolated missionary station in the world, St. Lawrence Island, is in Bering Sea, about two hundred miles due west from Nome and less than forty miles from the Siberian coast, our missionaries receiving mail and supplies only once a year. On clear days the hills on the Siberian coast can be seen; the Kurds living there are of the same family and speak the same language as the St. Lawrence Eskimos. The Siberians often risk the trip in

their frail boats, and some of them remain on St. Lawrence Island and curiously and anxiously linger around the mission home. When Dr. and Mrs. Campbell were about starting home on their first furlough, some of the head men asked him to send them a missionary. Their plea was pathetic, begging for a man to protect them from white whalers who debauched them with bad whiskey, even as Dr. Campbell protected the people of St. Lawrence Island from the bad white man. Dr. Campbell explained,

as well as he could, the difficulties, as the Russian Government had never encouraged missionaries to labor there, "but," he added, "you come back and learn, and yourselves take the story to your own people."

While the Doctor was home he spent much time reducing to writing the Eskimo language, and



A CORNER OF DR. AND MRS. CAMPBELL'S LIVING ROOM

after his return the manuscript for this Primer was sent out, this being the first attempt to print the Eskimo language. The entire first edition of this booklet has been sent to Dr. Campbell. So much interest has been aroused that a limited second edition has been issued, with the earnest hope that it may help all who know these facts to pray more earnestly for the Campbells, for the people of

St. Lawrence Island, and that this little book may be used as a mighty evangelizing force among the Kurds in Siberia.

Home Missions and Foreign Missions on St. Lawrence Island become one, and Eskimos and Siberian Kurds may through this book learn of the light of the knowledge of the glory of God in the face of Jesus Christ.

FIRST ATTEMPTS IN COTTAGE BUILDING ST. LAWRENCE ISLAND

MINKOK'S house, seen in the illustration, is one of two cottages put up last year by the class in carpentry. The simple little cottage is really quite an achievement when the lack of proper material and previous instruction is considered. It is the output of the class in carpentry, for Dr. Campbell, whose profession is that of a physician, turns his hands to every sort of missionary work outside the hours which he spends in the class-room as the Government teacher; Mrs. Campbell is under commission as a missionary of our Board. "Minkok," says Dr. Campbell, "is an immigrant we have taken in and prepared for American citizenship—when you



MINKOK'S HOUSE

people give it to all Alaskans. He came from Siberia."

ON CLOSER ACQUAINTANCE

By Sara M. Williams

BEAUTIFUL and interesting Porto Rico! With its night-blooming cereus, the century plant raising its tall spikes, the mammoth "pillar" cactus thirty-five or forty feet high, the graceful, royal palm, and the tall coconut palm which a small negro boy climbs to the height of one hundred feet, with little apparent exertion, to get the refreshing cocoa de agua; sugar cane, oranges, lemons, limes, pineapples and bananas in greatest profusion of variety; the guava, which, stewed and eaten with cream, is not a bad substitute for strawberries; the calabash tree, with its fruit the size of a bushel; the aguacate, with its hard rind, large seed, and a sort of custard to be eaten with a spoon; and coffee everywhere—

the most profitable industry of the island. Fish! What an endless variety of deep sea fish, all colors and sizes!

But the most interesting feature of Porto Rico is the people. Visitors, not knowing the language, cannot understand them, nor form a correct idea of the island. As we learn more, we find that many things we thought we knew were altogether wrong. The climate becomes monotonous; one grows familiar with the products and feels that he has always known them; but the people are increasingly interesting, and even after growing accustomed to their peculiar ways of thinking and doing, one keeps on wondering.

They are an agreeable people to live among, polite and very deferential—most

kind and considerate in their home life. The children of the better class are tenderly reared, often fondly over-indulged by their parents, while those of the lower class, like Topsy, "just grow."

The work of the missionary in Porto Rico is, as yet, largely among the poorer class, and ever we praise God for the transforming power of the Spirit that makes fit for the Master's service.

From bamboo huts, with earth floors, surrounded by filth, and speaking with unutterable pathos of the depth and degradation from which only the Gospel of Jesus Christ can raise, we turn to the lives that have been made over, and are now an honor to God and a blessing to their fellow men. Workers in Porto Rico can point to colored men and women who have risen above their surroundings and are solving, by an object lesson, the negro question.

True, the number who heed is small compared with those who hear. So often, when we hope the seed sown will take root and bring forth fruit in their lives, they prove unstable as water. Emotional, sensual, improvident,—for nature's storehouse is so abundant that the chief incentive to labor, the earning of daily bread, is almost absent,—we must get in touch with the inner life of the people, learn their hopes and aspirations; there are those

who do seem to long for something better, higher, nobler.

I have thought often that some industrial training would do more than mere mental culture: Sewing, cooking, domestic economy for the girls; the trades and farming for the boys. In this way they might be made to see that it is possible to rise above their present level, if, at the same time, some practical scheme could be devised by which the working class would get a fair recompense for their labor.

Our hope is in the young—110,000 children in the public schools of Porto Rico, and as many more "not in." How tremendous the responsibility, and how great the opportunity! During the past year in our two schools at Mayaguez, Collegio Americano and the Marina Mission, we have enrolled almost four hundred children—dark-eyed, dark-skinned, Spanish-speaking, but bright and well able to keep pace with their fairer-skinned cousins across the water. It is surprising how quickly they acquire English when we remember that it is not spoken in their homes.

That we may train these children for the Master, we need greater faith and courage; faith in Him to whom we look for guidance, and faith in the humanity for whose uplift we labor; courage to bear disappointments and to overcome difficulties.

THE SHELDON JACKSON SCHOOL—OUR SUMMER OFFERING

APPEAL MADE AT THE WASHINGTON CITY PRESBYTERIAL

By Fannie Childs

THE old buildings of the Sitka Training School have been in use since 1877—thirty-three years—and they were not built of new material then; one was made from an old cannery. Now they are inadequate, unsanitary, far from weather-proof and not worth repairing. The Sitka School has waited patiently and waited long for better equipment.

It is an invariable rule of the Woman's Board that no building can be begun until the full amount of its cost is in the treasury. Thirty thousand dollars is now in hand for the Sitka buildings, with twenty thousand dollars more in sight. The new buildings include administration building, dormitories, laundry, barns, heating and electric light plants, etc.

What are the Alaskans doing themselves? The pupils are digging trenches for the conveyance of the power for lighting. In the Sunday school last Fall every pupil had one of the little Thanksgiving bags. Even the youngest brought twenty-five cents *earned*—by the girls by washing, ironing, mending; by the boys by picking berries, chopping wood and so on.

The equipment of these buildings is the summer work for us all. On the envelope are stated different things needed. Which will *you* give? One report says there is perhaps no place in all the mission field where the changes are greater, the results more evident, and the outlook brighter. It is the only boarding and industrial school in all Alaska. Last year, as Mr. Marsden



ALASKANS IN THE SHELDON JACKSON SCHOOL, REPRESENTING FIVE DIFFERENT TOWNS—SHAKAN, COPPERMOUNT, HOONAH, KILLISINOO, PETERSBURG

All of these boys are full blood Indians except the one farthest back in the picture; he is half blood. Seven are only first grade boys, while the other five represent the second, third and fourth grades.

told us, one hundred and fifty boys and girls went from Alaska to Oregon to school because of better advantages there.

But this school appeals to us not only for what it has done and what it should do in the future, but also for the name it is to bear—the name of Sheldon Jackson. His wonderful foresight caused him to see and seize the opportunity. While many were seeking after gold he sought for souls to save. He entered that land not for what he might get out of it, but that he might take into it the Gospel.

From the opening of the first school at

Ft. Wrangel followed by those at Sitka, Juneau, Haines, Chilcat and others—then in the later times under his wise management the many government schools—through all the years, he sought first for the establishment of the Christian faith in that land. Is there anyone who more truly ought to have a lasting memorial?

Is there any place in all our home land quite so suitable as Alaska? Is there a memorial so appropriate as these buildings at Sitka to bear that name so well known, so honored, so loved—the name of Sheldon Jackson?

A LIGHT IN THE DESERT

The following is an account, by Miss Bruce, of the the testimony of a young Navajo man who left this locality about two years ago, but returned to work for a while on a Government canal, not far from the mission. A number of the canal workers are camping in the locality and Miss Bruce is trying to interest them in the work of the mission. Some come to our Wednesday evening prayer meetings and to the Sunday evening services and one, who can speak a little English, repeated a verse at one of the meetings. She has had unusual success interesting the wild Indians, and last Sunday afternoon she had seven on the porch, giving them Bible lessons. One of these, an educated man, has expressed himself as anxious to carry the message to his people; it is very gratifying to me, as my greatest longing has been that native workers might be brought out. He has not attended the mission school at any time, but through the influence of a Christian classroom teacher at Shiprock was led to choose "the better part," and we rejoice in the thought that he will carry the message to the desolate locality in which he lives. We were within thirty miles of his home during our visit to Redrock last summer. There are no missionaries of any sect in that part of the reservation, although a few children have been sent to St. Michael's, a Catholic school. The Bible that Miss Bruce gave to the young man was her own, but she has another nice one.

BERTHA LITTLE.

Navajo Indian School, Liberty, N. M., March, 1910.

AMONG THE WILD NAVAJOS

By Zillah Bruce

"I am working near the mission, and was told by the Navajos that you had a Sunday school, so I came. I enjoyed it very much. You were very kind to me and my friends. You took us to your home and taught us the Bible."

This was said by a young Navajo Indian who, with seven other wild Indians, had been present on the occasion referred to, when this young man interpreted the Bible for six successive hours and they still begged for more. He said: "I love to hear the Bible and am very anxious to have one so that I can study, and teach my people." A small one without helps was given him at once, also the catechism, and he seemed very grateful. He was to leave on the Monday following; a message was sent for him to call at the mission before going. He came quickly, for, as he expressed it, "I think I will learn something more about the Bible." As he entered the door his face was beaming; he shook hands cordially and said: "When they tell me you wanted to see me again, I said I will surely go for maybe I can get more help. What you told me yesterday I have got it in my head. I thank you for the beautiful lessons you taught me. I will not forget and they will be great help to me and make me better man. I think about it long time last night, I think about it all day, and it has made my work very easy. I have been very happy all day."

When he was told he was to receive a fine self-pronouncing Bible that he could

take home with him, he was so overjoyed for a few moments that he could not speak. He held it in his hands, trying to control himself, and with tears in his eyes, said:

"I was thankful for the other one, but this kind with the helps is just what I have longed for. I am very proud of it and now I tell you what I am going to do with it. When I went home last night I feel very sorry I didn't tell you about myself, and when they tell me I was wanted at mission I said, 'Now I tell her.' I think I am brave enough, I think I have the courage to tell you; I am not ashamed for you to know my life. My father and mother live within three miles of your mission. When I was thirteen years old they sent me to Fort Louis school and I stay there five years. Then I come back and work a while and helped my father and mother. I then went to Shiprock school and stayed two years and they put me out because I had lung trouble. My father owned a ranch over near Red Rock about eighty miles away, and he sent me there to farm, for I was very anxious to be a good farmer. While there I met a very nice Navajo girl. I see her every day and I fell in love with her and she with me. I love her so much I married her. She has never been to school, but is a sweet, nice girl, very clean and good to work. I very sorry she can't speak English, for I want to talk in English all time. My father said she was so nice he was sorry for me to

marry her unless he pay for her. I thought it very wrong to buy her, but you know the old Navajos have their heads full of superstition. I am not superstitious, but I respected him and his belief and let him buy her, but I tell her it is very wrong. I wish that custom was broken up. The young boys growing up these days are not filled with superstition.

"After we married, which was one year ago, we moved into same hogan with her father and mother. They are all good people. All my people are living. They are all very anxious for me to get the Bible and teach them. I was not taught the Bible at Fort Louis but at Shiprock. My wife very anxious to know the Bible; also her people and mine; and now I have this nice Bible nothing shall harm it. I will care for it as long as there is a piece of it, and now I tell you what I am going to do. I am going to teach it to all my people, and when I have children of my own I am going to teach them. My ambition is to help my people. It is very hard to live Christian among Indians that are not educated; but I am going to be brave and I know

they will listen. I thank you for the Bible, I love it so much and it will be great help to me. I am going back to my home tomorrow. I am building me a stone house. I don't want to spend my life in a hogan, I want to have nice pictures on my wall, and good books and papers."

As he started to leave he was given a sack full of pictures, papers and books and they were gratefully received. He said: "Now I will have something to pass the time away on Sunday. I used to work, but I know better now. I have my Bible, so will spend that day reading it and the papers. It is very lonely out on the desert with nothing to read and no one to talk English to; but now I can read and am going to help my people in every way possible."

Where is the person who can listen to such earnestness and see the splendid spirit of this noble Navajo boy, and then say there is no use in trying to educate the Indian?

Pray earnestly for this young man, that he may be a power in God's service and a blessing to his people.



A FAMILY GROUP OF WILD NAVAJO INDIANS

CUBA

Address by Miss Martha Bell Hunter

IT is well to begin a review of our work in Cuba with a song of thanksgiving. Looking back over the few years that have elapsed since evangelical work was established, there is much to cause deep gratitude for the progress made. Taking into consideration the fact that only a few years since a Protestant service was not allowed by law, it is inspiring to hear to-day the familiar hymns of worship sung in the Spanish tongue from one end of the island to the other.

In what terms may we define our mission to Cuba? In American ideals of citizenship and service? In a system of thorough education along secular lines? No. Our mission to these neighbors of ours is this: to exalt Jesus Christ. It is the glory of our faith that it gives to Jesus the supreme place as Mediator and Savior. It is hard to conceive of any form of religious belief more fitted to separate the soul from God than the superstructure of intermediary worship that is built upon the foundations of the Roman Catholic church in Latin lands. Hidden behind the innumerable company of saints and obscured by the figure of Mary the Mother, Jesus is seen, at times, as a babe in arms or as the Crucified One. The beautiful story of how He lived and

taught and became the personal friend of men is practically unknown. It is our great privilege to so preach and teach and live, as God gives us grace, that Jesus may have His rightful place.

The youth of Cuba promise much for the immediate future. In our young people we have material ripe for training. To the interested visitor at last year's convention of Young People's Societies and Sunday school work, there was food for thought. In the papers read and the enthusiasm shown good reason could be found for courage. In the church at Havana, the reports from our young delegates gave keenest satisfaction because each one breathed the spirit of awakened desire for service. "I want to *do* something for Christ" was the burden of each heart. It is our high privilege to train into practical expression these new hopes and longings of young Christians.

In our church work, congregations have been organized and preaching stations developed, but the crying need for schools has not been met. A mission school in connection with each organized church and the speedy establishment of a training school for teachers and Christian workers is the ideal before the eyes of the missionaries.

SAVING THE PAPAGO INDIANS

By Rev. F. S. Herndon, Tucson, Arizona

ALITTLE over six years ago I left the work in our Tucson Indian school to take up evangelistic work on the field, among the Papago Indians. Previous to that time there had not been a Protestant missionary to the Papago Indians. I have been laboring during these six years, seed-sowing and endeavoring to get the work established. In the large village in Tucson we have built our home, a comfortable one, and a beautiful little chapel, where we have services every Sunday; and in addition to that I travel over what we call the Papago country. This country is large. The first village, after leaving Tucson, is about forty-five miles out; the farthest village is about ninety miles and is on the

Mexican border; and the village north of this one on the Mexican border is one hundred miles or more; so, usually in describing the Papago country, I say that it is one hundred miles long and fifty miles wide. Within this territory are from thirty-five to forty Indian villages, widely scattered. In a part of this country we have a hold upon the people; our first hold was through the preaching of Dr. Cook, and our next was through the Tucson Mission School. As I have said, these six years have been a time of seed sowing and education, not a time of harvest, and yet I have been privileged to receive into our church, since its organization, sixty-two members.



THE SCHOOL HOUSE ON THE MOUNTAIN TOP

By Emma A. Jackson

THE accompanying illustration shows where the first Sunday school was organized by the Bible readers in the mountains of the South more than twelve years ago. It was a long, wearisome walk up the steep mountain to this log building, but the people welcomed the missionary who came to give them a message from the Word. The school was named Olivet and retained its name long after Miss

Spencer gave up the work. Many remember the little school, which to them meant a beginning of the knowledge of the Word, and as the years have passed and the girls and boys have grown to manhood and womanhood, and have moved to other neighborhoods where Presbyterian Sunday schools are established, they recall the lessons taught in the school house on top of the mountain in West Virginia.

FROM A VASSAR COLLEGE INSTRUCTOR

Fine Work of our Mission Force at Menaul School

To the Woman's Presbyterian Board of Home Missions:

Last fall I stopped at Albuquerque and visited Menaul School. Whenever I see splendid work I like to commend it, and I take a special joy in it when the work is carried on by women. Therefore I have had it in my mind ever since to congratulate you on the wonderful success of your work there.

When I saw those boys as they came, often from the most wretched homes, and wholly without a moral sense, and then talked with some of the high school boys, so serious of purpose, so able, so grateful and

so anxious to better the conditions among their people, it seemed impossible that that school, so meager in its equipment compared with many schools, could have accomplished so much.

But you have a splendid corps of teachers and helpers there who turn everything to account, and the whole spirit of the place is fine. I taught my first year under Miss Violet Alden, who has charge of the high school work, and know something of her ability to stimulate young people to right living and noble endeavor, but she seems to have found herself completely in her work with those Mexican boys.

I had not realized that anywhere in the United States children were growing up without the privilege of attending public schools, but I understand that many of those Mexican settlements are too poor to provide any kind of instruction for children. It would seem therefore as if this were particularly the province of Home

Missions, and I congratulate you again that you are doing what you can to make desirable citizens out of these people whom I so often heard spoken of with contempt elsewhere in the southwest.

Very truly yours,

EDNA CARTER,
Instructor in Physics, Vassar College.

VESPER SERVICE

From Three-Minute Talks by Missionaries at the Annual Meeting

MISS JULIA FRASER, Secretary of the Woman's Board, in introducing the missionaries, said, in part: Last year the Woman's Board supported one hundred and sixty-one mission schools, including evangelistic stations, located all over this great country, from Point Barrow, the most northern extremity of the mainland, nine thousand miles to San Juan, Porto Rico. Last year over 800 young people in our schools professed their faith in Jesus Christ; 110 churches, in all, have been organized as a direct result of this school work, which is most distinctively evangelistic. When you think of 110 churches, located among the Alaskans, among the Indians, in Utah (the hardest missionary field in the world), in the plazas of New Mexico, and then on through the Southland and the mountains to Porto Rico and Cuba, it would seem as if it were the very greatest seal of approval which our God could put upon this work. I have not included in this the wonderful work which we have helped to do among the Freedmen schools and churches, as that is a part of the Freedmen's report and it would seem like twice counting the same thing.

IN MORMONDOM

Mrs. A. H. Burkholder: Everybody goes to church in Mormondom. The men, women, children and babies go to meeting houses, which are full to overflowing—Mormon churches are called meeting houses. Their services are very attractive. I do not know of any place where there is such singing as among Mormons; the children sing like birds. Every man, every woman, every child is given something to do in the church; that is one secret of their success, keeping everybody busy. The children sing or speak or recite; they think that the sun rises on the eastern boundary of Utah, the sun sets on the western boundary of Utah, the north pole is at the northern boundary, and the tropics are at the southern boundary of Utah—for to them Utah is all in all.

ISOLATION IN NEW MEXICO

Miss Lydia Hays: Many of our missionaries are living in the plazas of New Mexico, far away from everything. One of these missionaries came down from her plaza, and was asked if she was enjoying the beautiful scenery. She replied: "I have no time for looking at scenery now. I have had scenery all these days and I want to see people."

I wish you could look upon the eighty-five girls in the Allison School and the thirty-five boys in Menaul School. Those girls were presented with seventeen Bibles for committing the shorter Catechism, having repeated it word for word. When the Bibles were presented, Mr. Rendon asked who desired prayers, and seventeen rose. Little Patricia said she had come into the school with Jesus Christ in her heart; "but," quoting her own words, "I never felt quite as I do to-day, for the Holy Spirit has come in a new way, and I want to come in a new way to Him and give my life to my people."

LITTLE JIM, A FULL-BLOOD CHEROKEE

Rev. F. L. Schaub, Dwight Mission, Marble, Oklahoma: For seventeen years I have worked among the Cherokees, and eleven of those years I have been at Dwight. I want to say something of results. There has been created in the boys and girls of the school the spirit of industry and, above all, the desire for spiritual things. I should like to show you a class that came before the meeting of Presbytery two years ago to be received into the church. Among them was little Jim, a full-blood boy. I thought that perhaps he was too young. I had an interpreter talk with him, and Jim was sure he knew what was required, but I thought it would be best for him to wait. Last year Jim could not come back to school on account of home duties. This year he came to us again, and has been in school studying the Bible and Catechism day by day, and when I made the announcement that I would meet, at a special hour, any who wished to be received into the church, among the rest came little Jim, who again said he knew what it meant; and from this little full-blood boy to a white youth of nineteen, there were seventeen who stood up, and all were baptized and received into the church.

QUICK RETURNS

Margaret E. Griffith: While my latest work has been at the Home Industrial School at Asheville, North Carolina, I want first to give you just one picture as I saw it seven years ago when I began work among the mountaineers of the South. It was my first communion Sabbath in the Laurel Country. The school building was crowded with men, women and children, all seated at the desk seats, which answered as well for church pews. I see a strong, stalwart man in homely garb, with

trousers stuffed in rough boots, his wife in homespun dress, gingham apron and sunbonnet, holding a babe in long clothes, coming forward to unite with the church and presenting the little one for baptism. A dear old woman sitting at my side, turning to me with eyes full of tears, said, "That's my *eighth* son to come into the church." This man was afterwards the pioneer in opening up successful Sunday school work in a remote section.

There rises before me another picture, in one of the coves where I labored several years, of a young girl, surrounded by ignorance, appalling poverty, and much of evil, who, for years, had been deprived of even the meagre privileges of the community because of the care of orphaned children and a helpless grandmother. When she was in her twenty-third year, the grandmother having been called home and the last brother provided for, she came to us and said: "Now, if I could only go to some school where I could learn to help other girls as you teachers have helped us!" It seemed a problem, but, in a short time we were able to find a place for her in the home of a minister in the North, where she could work her way through school; and in less than five years she graduated from a normal school, and is now teaching and taking a special course in training for Christian work. It is from these isolated sections that many of our most promising pupils of the Home Industrial School come. And it is from these mountain people of Scotch-Irish descent, who are being trained in our Asheville schools, that we are getting some of our best mission workers.

PORTO RICO'S OPEN DOOR

Rev. Arnold Smith, Aguadilla, Porto Rico: When Porto Rico was discovered in 1493 by Christopher Columbus, he first landed in the historic town of Aguadilla, and a cross now marks the spot. Aguadilla was founded in 1775 and is, therefore, an old and historic town.

We are now in the tenth anniversary of the Protestant Church in the Island. Within these ten years a large number have been brought to Jesus Christ through the preaching of the Word. We have thirteen out stations connected with the mission at Aguadilla. Let me speak of one work that has been lately started. My native

helper and I went out along the main road; we wanted to find a central location to start work and inquired for a place to hold services. We secured the lower part of a house. The owner said: "We will give you the lower part of this house gratis. I know the Protestant religion is a good religion, and I want this community here to know of the power of Protestantism." He is a man of a different belief but willing that Protestantism should be known. This is the spirit that is now found through Porto Rico—opposition at first and now friendliness. We find that many believe and are willing to accept Jesus Christ. Protestantism has now a wonderful opportunity; before it the doors are opening; it is for us to enter.

NINE-TENTHS ALIENS

Mrs. Marion J. Brooks, Bible reader in the mountains of West Virginia: I live alone among a people of whom nine-tenths are foreigners. There are four Mormon elders working in the little village where I am located.

I have a kindergarten in the morning for the little children, a night school for the Italian men, and a music class two evenings for the boys who do not care to come to the night school, but who like music. When those boys first came to me they drank, swore and gambled, and often went to a very immoral dance. I want to say that I have had four of those boys a little more than a year and they are today true, noble Christians and have united with the church.

These foreigners come to our country with a form of religion, but they know nothing of a personal Christ. My work with them is to teach them that Jesus Christ is a personal Savior. I have put the Bible in their hands and since they have learned to love it they are coming into the Light.

We have to contend with the drink habit. My children in the kindergarten become so intoxicated in their homes that they fall on the floor, and the fathers and mothers brag about the number of glasses they can drink before becoming intoxicated. From such homes the children come to our schools.

I always go to those injured in the mines and try to help them, and at the same time point them to the Savior of the world.

OUR FREEDMEN FIELD AND ITS WORK

From Address by Mrs. H. L. McCrory

I DEEM this a supreme moment of my life. I esteem it a high privilege and honor to stand in the presence of this body of noble women who are working for the uplift of humanity. No higher calling has ever been given to human beings. From a child I have been interested in the Presbyterian Church, having been born and reared in a Presbyterian family. My grandparents and great-grandparents were also Presbyterians. I had never dreamed, however, that some day I might be in a meeting like this. So you can imagine my pleasure and surprise when the message came, asking me to attend, and to say something of the work that

the Presbyterian Church is doing in the South for the colored people.

I have been asked by people North and South if Presbyterianism is adapted to the colored people; if the work that the church is doing is worth while; if there are any telling results? I answer this by calling attention to the men and women of intelligence, thrift and ability engaged in the various walks of life who are products of the Presbyterian Church.

As to results, I wish to refer first to work at my old home. Years ago, before I could remember, friends came from the North and started a school and established a church, which, for

many years, was the only colored church in the community, and is now the leading church, with its school still in operation. The inspiration of those good Presbyterian teachers still lingers there. The boys and girls caught that inspiration; a thirst for knowledge possessed them. Having learned what they could in that school they went various ways, some to Lincoln, Bidle, Scotia, Howard and elsewhere. The result is, some became teachers, preachers, physicians, business men, and all became more useful.

Another example of what the Presbyterian Church is doing is shown in the Mary Potter School at Oxford, N. C., where I taught for several years. When Rev. G. C. Shaw went to Oxford he found a few scattered Presbyterians, who had once belonged to the white Presbyterian Church. He bought a piece of ground on the side of a hill that was washed into gullies and which served at that time as a dumping ground. He built a house, a small church and a school building, gathered in a few children and started to work. Some of the citizens laughed at the idea of a colored Presbyterian church in that town, but with his indomitable resolution he went on. And what is the result? From a handful of children the school has grown to an enrollment of 350 pupils with nine teachers. All denominations send their children there now, because they are convinced of the thorough work it is doing. Along with the school the church has grown in proportion. The old church has been replaced by a neat structure. There is a farm in connection with the school where the boys work raising food products for the school.

The Mary Potter School is also telling on the social life of Oxford and community by giving the children a practical training such as will better fit them for wives, mothers and homemakers, as well as for other walks of life.

I want to say just here that we should have a school in connection with all of our Freedmen churches as far as it is practicable, that they might be constant feeders of the church.

Scotia is said to be one of the best schools in the South for the education of young colored women. Its enrollment of about 300 pupils bespeaks its far-reaching influence. It has thrown open its doors and all denominations are enjoying its benefits alike. Scotia gives to her pupils a practical knowledge of doing things. As a result, a Scotia girl, especially a graduate, knows how to cook, iron, sew, dress-make and

so on. The Superintendent of Public Schools in Charlotte says his best teachers are Scotia graduates. This statement is borne out by the fact that with few exceptions the teachers in the city schools are graduates of Scotia. This is largely true of the district schools also.

Scotia graduates are doing something to show their gratitude for benefits received. In Charlotte we have organized a society known as "Scotia Chapter," composed of Scotia graduates, with an honorary roll of those who attended but did not graduate. This society is giving a scholarship to aid a student in Scotia, and has promised also to give to other needs of the institution. There is also a "chapter" in Jersey City organized by a Scotia graduate, which is giving a scholarship and also working to advance a movement to put bath-rooms in Scotia. This is a large undertaking and the "chapters" may not be able to raise the \$2,000 required to do the work, but we shall do what we can, trusting that a way may be opened by which the amount may be secured.

Biddle University is doing for the colored boys and men what Scotia is doing for the girls and women, namely, training them for efficient service. A few days ago one of our Biddle professors, in conversation with a white man in Charlotte, had occasion to say, "We are trying to make good citizens at Biddle." The man replied, "You are not only trying but you are making them." This answers the question, whether or not the money spent for education of young colored men pays. Biddle is sending out men yearly as preachers and teachers while others enter professions and business pursuits. All of these, with few exceptions, so far as we are able to learn, are making good.

If you could know the deep gratitude in our hearts for the work which you and the many Christian friends have done in helping to make Brainerd, Mary Allen, Ingleside, our lamented Harbison, Biddle, Scotia and other schools doing a similar work, I am sure you would feel strengthened and encouraged to continue the great and glorious work which God has given you to do.

Through you and others these schools and churches have accomplished in part the purpose for which they were established. Through them hundreds of young men and women have been prepared for efficient service in the training and uplift of their fellows.

RECOMMENDATIONS ADOPTED BY THE BOARD REGARDING FOREIGNERS

LAST Month there were printed in our columns recommendations concerning work among foreigners, formulated by a committee appointed during the sessions of the Annual Meeting at Atlantic City. These recommendations were for the later consideration and action of the Board at a regular meeting, and have been adopted as received, the only change being in the concluding clause. The recommendations are given herewith in full as passed by the Board.

(1) For America's sake, for the foreigners'

sake, we beg the women of the Presbyterian Church in the United States of America to awake to the importance of Christian work among these foreigners.

(2) We recommend that workers for the foreigners be commissioned by the Woman's Board of Home Missions, but that the work shall be under the direction of the presbyterial or synodical societies sustaining it in conjunction with the Woman's Board, all final appeals to be made to Woman's Board of Home Missions.

(3) We recommend that all funds for current expenses and salaries of Kindergartners, Bible Readers, Deaconesses and Industrial Teachers among foreign speaking people be sent through regular channels to the treasurer of the Woman's Board of Home Missions; amounts in excess of salaries to be returned, on receipt of statement, to the presbyterial treasurer or to such authorized agent as designated, to be locally disbursed.

Because of the natural growth of the regular work for which the Woman's Board of Home Missions was organized, we look to our societies for increased contributions proportionate to the increase of demands made from the field, and recommend that the amount required to support local work among foreigners be additional to the advance asked for the regular work.



SYNODICAL GROWTH

GROWTH IN ORGANIZATION; GROWTH IN KNOWLEDGE;
GROWTH IN GRACE; GROWTH IN GIVING

From Responses to the Roll-Call at the Annual Meeting of the Board at Atlantic City

THE three A synods in the alphabetical roll-call were unrepresented by delegates, but were not unrecorded, *Alabama* having forwarded during the year \$458, *Arkansas* \$445, *Atlantic* \$103.

Baltimore. To know, to grow, has been the slogan of our synodical society. We have made a growth in attendance at the Annual Meeting of the Board, for we have come up with a large delegation. Other years we have sent only one, this year we bring a delegation of fifty-five. In our synodical society, three years ago we started a *campaign in membership*. The first year's gain in membership was 300; the second year 500. Our gifts have increased and our enthusiasm and spirituality have increased. This year the gain in membership will not be quite so large, but each one of the presbyteries visited reports that in those local societies which made increase in membership, the results were a gain in giving, and in all the good things that go with increased numbers. Our growth in gifts has been considerable—the total is \$14,647, and you will remember that we have only *three presbyteries* in Baltimore.

California—total receipts \$22,039, a gain of \$5,000. California's record is magnificent, and this State has been but recently handicapped by unprecedented disaster. The money contributed is not from those of large means, but from those who give generously of what they have.

Catawba, composed of churches among the Freedmen, gave \$165.

Colorado's total last year was \$6,923, a splendid gain. We have instituted a campaign of education along the *line of giving*, and our growth is probably shown in that more than in any other respect. We are trying to educate our women to proportionate and systematic giving, and we are also emphasizing giving as an act of worship. We are trying to impress upon our constituency that giving is as much a matter of worship as praying or preaching. We believe in *giving* money and not in *raising* money. Our synodical made the 15% advance,

and in one presbytery the *equal quarterly payments* were successfully carried out during the year. Every auxiliary in that presbytery came up to that standard.

Illinois last year raised \$32,170. It was the privilege of the synodical president to attend nine of the twelve presbyterial annual meetings this spring, and meet the workers from auxiliaries. In nearly every instance there was reported *advance along all lines*—in societies, in membership, in interest among the young people and young women's societies, and in contributions. The synodical secretary reported 43 societies for young women, including chapters of Westminster Guild giving \$937, and 72 contributing Sunday schools, with total gifts from young people \$4,139. One presbyterial society has come up to the standard of *equal quarterly payments in even dollars*; several years this has been the aim of that society, and for *two years* they have accomplished this.

Indiana last year contributed \$18,970, a splendid advance over the preceding year. The synodical president visited six of our eight presbyterial societies at their annual meetings. There is very great pleasure in this visitation, as we synodical officers thus come to know the officers and the needs of the presbyterial society as we could not in any other way. Great interest is being taken in our young people. We report 27 Westminster Guilds, 10 being organized during the year; a splendid interest in our Sunday schools, our young people's societies, and our bands and Cradle Roll Tens. We have in our midst Winona Lake, where we hold the School of Missions, a very great stimulus to our women in Indiana in the study of our mission books. Indiana is much pleased with the *growth in prayer*. At one presbyterial one delegate said, "Eighty-five per cent. of our women pray in public." In one society attended, a young women's missionary meeting—just girls, twenty-five of them—in a small town, about fifteen were present at the devotional hour and each girl's voice was lifted in prayer.

Iowa raised \$13,165, making a fine advance over last year.

Kansas is not standing still, is not going back, is going forward, her total being, \$8,388. There is growth in Westminster Guilds, one of the most promising organizations in our State; the young women seemed to be waiting for this movement and it appeals to them. We try to make them understand the aims and methods of this work before they begin, and then they are loyal to it. These organizations have more than doubled in the last six months in Kansas.

Kentucky comes with a total of \$2,997. We are doing the best we can in Kentucky. We have four presbyterial societies. Most of the churches of our State are connected with the Southern Church.

Michigan has a splendid total of \$14,455, and reported a steady growth in spirituality, and in every way. We received no large gifts last year, but our *increase has been from the many little gifts* from the small societies in that great home missionary State, of which the largest city is Detroit,—which stands third in population for its number of foreigners, New York and Chicago coming first. While we have that great population to contend with, we women of the Presbyterian church have patiently and perseveringly tried to come to the front. We have twenty-one chapters of the Westminster Guild. We are very proud of our young women and are looking forward to the time when they are to take our places—synodical and presbyterial.

Minnesota reports a total of \$10,598. In some of our presbyteries the work has been hindered by removal or illness of officers. Our quarterly executive meetings, held with our president, are very helpful in maintaining that closeness of contact so essential to the success of the work. One presbytery has secured a Deaconess to work among the foreign element in St. Paul, and this work has proved to be very successful. As soon as the work was organized so that the men could take care of it we gave it to their care; the men now have charge of all the work among foreigners and allow the women to give their time to other work which is pressing. In the city of St. Paul we had an interdenominational prayer meeting for two years, and that has now grown into the social union which enlists the missionary societies of all denominations. One advantage of this movement is that we can secure speakers from the East and from the West to bring the very latest word from the mission fields.

Mississippi one of the newer Synodicals—gave \$448.

Missouri made a magnificent advance over last year in the total of \$13,000.

Montana made an advance last year, sending as a total \$963.

Nebraska makes a good showing of \$6,589.

New Jersey comes up with \$37,257, an advance of over two thousand dollars. Systematic and proportionate giving has been emphasized.

New Mexico is a new synod to be welcomed into the ranks, contributing \$582. The synodical president sent this message: "We wish most fervently that we might be represented at

the conference of synodical officers. No synodical society has greater need of the uplift, the inspiration, the actual instruction of the conference, than has your newest member, the Synodical Society of New Mexico and Arizona. Our synod covers 235,600 square miles, and embraces 43,000 Indians and thrice that number of Mexicans. Will you not in your prayers remember especially our inexperienced synodical officers in this synod, and the great work which so heavily weighs upon us?"

New York—Stronger and larger is our record. The total receipts last year were \$80,727. We report an advance of ten new societies during the year. A word in regard to our Sunday schools. We have, in our synodical society, over 800 churches, but have not yet come up to 300 churches contributing through the Sabbath schools to the objects given by the different Boards. Our Sabbath schools should be enlisted in this work.

North Dakota has a fine total of \$1,667.

Ohio reports \$34,016—most admirable results told in a word.

North Pacific Board. This triple body, composed of the synods of Oregon, Washington and Idaho, administers Home Missions under the organization of a Board. Last year the total of contributions was \$13,000. Marked progress in every department. We believe in the motto, "We can if we will." A year ago our treasurer asked that, for the Sitka Building, we *double our gifts* to Home Missions and we *have more* than doubled them. Remember, we three synods are distinctly home missionary, for very few of our churches are independent. We have a good record of equal quarterly payments in even dollars.

Oklahoma made a fine advance this year and has come up to the total of \$2,324. Oklahoma sent this word: "We regret much that neither the president nor corresponding secretary of our synodical could attend the Annual Meeting this year, knowing that not only do those officers miss much when absent, but the cause in the State also suffers greatly because of their absence from the conference of workers, always so helpful. An encouragement is the number of societies organized among the full-blood Choctaw women. They are not yet sending much to the Boards, but have used most of their money in organizing other societies and buying literature. Several months ago one of these Indian women wanted aid, so there was given her the address of Mrs. Ella A. Boole, 156 Fifth Ave., New York. You may imagine Mrs. Boole's amazement and amusement when she received a letter from this friendly Choctaw beginning 'My dear Ella.'

"We rejoice in a gain of 9 per cent in societies, of 12 per cent in membership, of 12 per cent for Freedmen, of 35 per cent. for Home Missions, of nearly 65 per cent. for contingent fund. We hope that there has been a gain in subscriptions to the magazine, for intelligent interest is one of the prime essentials in successful work for missions. Without it we cannot even pray aright."

Pennsylvania contributed \$93,563. Many good methods are being used to interest all the women. (The plan adopted by one society, which was reported, will be given in this maga-

zine for September.—Editor.) In Pennsylvania, all along the line, there is systematic advance and the endeavor to interest the women who are uninterested and indifferent. We are striving to use good common sense in applying methods to our individual churches and individual needs.

South Dakota reports \$2,598. While we cannot give very large sums as the result of our work, yet we are glad that "He who sits over against the treasury" does not count results in dollars and cents, and are proud of our splendid women. The Indian women of our State are an inspiration to the white women. They have their own work and, while their money does not go through our treasurer's hands, yet it is reported and the Board will tell you that their gifts per member are larger than from any white presbytery. They have one missionary day each week when they sew, make quilts and bead work, and these they go out and sell to earn their missionary money.

Tennessee gave \$4,145, a fine advance. Tennessee's growth this year consists in *new churches*.

Texas gave \$3,780. Our growth this year has been in presbyterial organization. Three years ago five and six women would attend a presbyterial and hold a business session of perhaps one afternoon. This past year there were delegates from most of the auxiliaries, attending an all-day session. In two of the presbyteries the women had two days' business sessions. Our standard has been raised this year.

Utah contributed \$529. The Lord looks upon every dollar we have left as well as upon what we give. Those who give in Utah have very little left, as a rule. One society

consists of the teachers in the school, the wife of the pastor and two or three others who are trying to get little homes there, where they have so much to contend with among the Mormons. Our Synod of Utah has just been organized: is not quite one year old. Originally the Synod of Utah was Utah and Idaho. We have live presbyterial officers, who have gone to work with a will. We have had only one self-supporting church in our synod; this spring two others have become self-supporting. We have one presbytery in Utah that has a children's mission band in every church; true there are only six churches in that presbytery, but the fact holds. I want to say that I have seen the ideal study class in Utah in one of our churches. In that study class there were six Mormon women, splendid women, and those Mormon women become so interested that they said they would send some money to the Woman's Board of Home Missions, and they sent ten dollars.

West Virginia contributed \$3,829. In visiting each presbyterial society, and a large number of the individual societies, there was evidence of growth in prayer. West Virginia is Home Mission ground; we are proud of the mission stations in our State. Our people give, and give with sacrifice.

Wisconsin's total receipts last year were \$5,437. The mission study class is thoroughly organized, and the missionary standard has been raised because of those classes. A great part of our work is in mining and lumber camps, and many of our churches are under the Home Mission Board. We have no trouble in making use of literature. We do it up in packages and send it up to those camps and ask the men and women to distribute it.

YOUNG PEOPLE'S DEPARTMENT NOTES

M. Josephine Petrie

Our Missionaries at the General Assembly.

We were not largely represented, but "our" missionaries who were there found a right royal welcome. Mr. Marsden, from Alaska, was listened to eagerly as he told of his own work for his people and pleaded for enlargement and better equipment at the Sitka School. When he appeared before the General Assembly the Moderator placed his hand on his shoulder and expressed his pleasure in introducing to the great audience one who had graduated from his own college and seminary (Marietta College and Lane Theological Seminary).

Miss Hunter, of Havana, has been "ours" since the opening of our work in Cuba. She spoke of the recent young people's convention, attended by over four hundred Protestant Cuban young people, and said: "The papers and discussions would not have put to shame any audience in the States. We may well be proud of evangelized Christianity in Cuba. There were five delegates from our own church, and I was much impressed with their reports. They did not tell much of the social fellowship, nor of the addresses given, but spoke of their

desire for service. As one expressed himself, 'I want to do something for Christ. I never had any idea there was so much to be done.' Our greatest need is for a training school where these young people may be taught forms of Christian work. This is the greatest need of the Island."

Miss Beaty has so often written for the Junior societies, of our children at the San Juan Hospital, that we feel a right to call her "ours." She told us of the blessedness of the medical service because of the opportunity for the daily seed-sowing, and she also told us that the children are eager for Testaments or portions of the Scriptures to take home with them, when they leave their sick beds.

Our Missionaries on the Field.

The Ohio young people feel a personal loss in the death of Mr. J. B. Lawrence, superintendent of the Tucson School. Rarely has one of our correspondents so quickly endeared himself to his constituency. He seemed to know just what to tell us of the work, responding promptly and generously always to requests for letters. His last letter to the young people

closed with this paragraph: "I believe the results obtained here have abundantly justified the expenditure of every cent that has been spent. . . . Our mission school is not simply to teach this branch, or that, however important it may be. . . . but to *make men*; men of clear eyes and stout hearts and strong wills; men of understanding and information and resolution; men who know how to love the right, hate the wrong, act promptly, and grow forever; men who not only know the right, but knowing it have the courage to do it."

In the May edition of our New Mexican letter Mr Ross, of Albuquerque, told us that seven of the boys have decided on the ministry as their life-work, and asked special prayer for one of them. A sequel to this came in the story told us by the Rev. Mr. Rendon, (himself a result of the work of our missionaries,) of how the parents of Romulo were opposed to his becoming a Protestant, even though they had suffered through the perfidy of their Roman Catholic leaders. On returning home for vacation, this summer, the young man was ridiculed and persecuted by every one in the plaza except our Mexican evangelist. After a week or two a temperance meeting was announced, with Romulo as one of the speakers. Crowds came to hear him, and he took his stand before them for the right, saying: "You may kill me if you want to, for I am willing to die for what I know to be the truth." His father was so proud of his bravery, that afterward, when the priest ordered him not to allow his son to return to Albuquerque, he refused to comply. As a result, the meetings held in that region this summer are crowded to the doors, and the fearlessness of the young man in standing for his beliefs, and in telling the Gospel story, is winning many of these priest-ridden people.

Our Share in their Work.

The report of this Department shows that thirty-seven pastors and mission school teachers are representing young people's societies on Home Mission fields. Mr. Gass did not reach General Assembly in time for speech-making, but some of our New Jersey young people had the privilege of meeting him. It was interesting to hear of his visiting a C. E. Society in El Paso, Texas, whose president is a former New Jersey Endeavorer and showed a "delightful familiarity with the work in New Mexico, because of sharing with others in the salary of the synodical missionary for a number of years." A strong tie binds our young people's societies and their representatives on the field, through the field letters and through prayer.

A Few Hints.

Begin preparations now for your Home Mission study class topic, "Cuba and Porto Rico." Everything is ready, including the five-dollar reference library of seven volumes.

The Sunday school missionary illustrations for the third quarter are ready: "Kingdom Comments"—for Sunday school teachers. The cost is two cents per copy.

The next C. E. Home Mission topic is "My Denomination at Work for my Country." Read the reports of the different departments of your Board, especially that relating to young people's work. Find out also what your synod, presbytery, church, and your own young people's society are doing to make this a Christian nation in fact as well as in name.

How many of the young people's secretaries are subscribers to the HOME MISSION MONTHLY? Can you answer? How many of your Junior C. E. or Mission Band children have *Over Sea and Land*? Do you care?

SITKA BUILDERS

THE following societies have met the conditions which entitle to one or more shares in the HOME MISSION MONTHLY Sitka Building, each having made a gain of ten subscriptions to the magazine over the total number forwarded by the respective society during the previous year; or, in case the society was on the honor roll of Advance the preceding year, having made a gain of five subscriptions. Any society which has filled the conditions, but has failed to report and is not here listed, is requested to communicate, giving necessary statement of particulars as to total increase over last year.

Unless otherwise specified, the share is taken by the Woman's Missionary Society in the following churches:

CALIFORNIA	Shares
Hollywood.....	One
Red Bluff, First Church.....	One
Riverside, Calvary Church.....	One

COLORADO	Shares
Denver, North Church.....	One
Lamar, Presbyterian Social Circle.....	Two and one-half
Pueblo, First Church.....	Two

CONNECTICUT

Stamford, First Church.....	One
-----------------------------	-----

DELAWARE

Wilmington, Rodney Street Church.....	One
Wilmington, Central Church.....	Two

DISTRICT OF COLUMBIA

Washington, Gunton Temple.....	One
--------------------------------	-----

ILLINOIS

Chicago Burna Memorial Church.....	One
Chicago, Eighth Church.....	One
Chicago, Garfield Boulevard Church.....	One
Chicago, Hyde Park Church.....	One
Chicago, Ravenswood Church.....	One
Chicago, Fifty-Second Avenue Church.....	Two
Chicago, Woodlawn Church.....	One
Gibson City, First Church.....	One
Oak Park, First Church.....	Two
Philo.....	One
Plainfield, DuPage Missionary Society.....	One
Princeville.....	One
Savanna.....	One
Wheaton.....	One

INDIANA

Bedford.....	One
Dana, Ladies' Aid Society.....	One

IOWA

Bloomfield	One
Cherokee	One
Keokuk	One
Russell	One
Wepello	One
Washington	One

KANSAS

Carlyle	One
Derby, Missionary Aid Society	One
Lawrence, First Church	One

KENTUCKY

Owensboro, Central Church	One
---------------------------------	-----

MICHIGAN

Detroit, Trumbull Avenue Church	Three
Detroit, Westminster Church	One
St. Ignace	One

MINNESOTA

Blue Earth City	One
Chatfield, First Church	One
Owatonna, First Church	One

MISSOURI

Clinton	One
Creighton, Olive Branch Society	One
Hamilton	One
Kansas City, Grace Church	One
Kansas City, Westport Avenue Church	Two
St. Louis Lafayette Park Church	One
West Plains	One

NEBRASKA

Beatrice	One
Minden	Two
Omaha, Dundee Church	One
Omaha, Westminster Church	One

NEW JERSEY

Chrome, First Church	One
East Orange, Munn Avenue Church	One
Elizabeth, First Church	Two
Lambertville	One
Lawrenceville	One
Newark, Park Church	One
Newark, High Street Church	Three
Newark, Second Church	One
Newton, First Church	One
Mendham, First Church	One
Paterson, Eastside Church	Two
Plainfield, Crescent Avenue Church	Eight

NEW YORK

Amboy	One
Astoria, First Church	One
Aurora, Woman's Society for Christian Work	Two
Canton	One
Chaumont	One
Predonia	One
Gouverneur	Two
Hornell, First Church	One
Lyons	One
New York City, Central Church	Three
New York City, First Church	One
New York City, Fourth Church	Two
New York City, Madison Avenue Church	Two
New York City, North Church	One
New York City, Women's Guild of Rutgers Church	Two
New York City, West Church	One
New York City, Woodstock Church, Bronx	One
Niagara Falls	One
North Tonawanda, Woman's Association, North Church	One
Pittsford	One
Portville	One
Potsdam	One
Rochester, North Church	Two
Rochester, Memorial Church	Two
Rochester, Third Church	One
Saratoga Springs, Second Church	One
Southampton	One
Troy, Westminster Church	One
Utica, First Church	Five
Utica, Olivet Church	One
Utica, Westminster	One
Watertown, First Church	Three
Westtown	One

OHIO

Alliance	One
Ashtabula, Seventh Church	Three
Bridgeport, Kirkwood Church	One

Cleveland, Boulevard Church	One
Cleveland, Bells Memorial Church	One
Cleveland, Second Church	Two
Dayton, Park Church	One
Kenton, First Church	One
Lyndon	One
Roxabell, Concord Church	One
Springfield, Third Church	One
Warren, First Church	One
Wyoming	One

OKLAHOMA

Blackwell	Three
Tulsa, Hattie Graybill Missionary Society	Two

PENNSYLVANIA

Allegheny, Perrysville Avenue Church	One
Allegheny, Brighton Road Church	One
Ardmore, First Church	One
Bellevue	Two
Braddock, First Church	Two
Carlisle, Upper Path Valley	One
Carlisle, Second Church	One
Chambersburg, Failing Spring Church	One
Charleroi	One
Chillisquaque	One
Concord	Two and one-half
Crafton, First Church	One
Curtisville, Licking Church	One
Derry	Two
Erie, Central Church	One
Faggs Manor	One
Finleyville	One
Glenolden	One
Germantown, Wakefield Church	One
Glenshaw	One
Harrisburg, Young Women's Auxiliary, Market Square Church	One
Irvona	One
Johnstown, First Church	One
Leesburg	One
Lower Marsh Creek	One
Meadville	Two
Mt. Joy	One
New Brighton, First Church	One
North East	Two
Old Concord	Three
Oxford	One
Philadelphia, Baldwin Memorial Church	One
Philadelphia, Northminster	One
Phoenixville, First Church	One
Pittsburgh, Fourth Church	One
Pittsburgh, Third Church	One
Pittsburgh, East End Church	One
Pittsburgh, Lawrenceville Church	Two
Pittsburgh, McClure Avenue Church	One
Pittsburgh, Third Church	Two
Pittsburgh, Mt. Washington Church	One
Pittsburgh, East Liberty Church	One
Punxsatawney, First Church	Two
Rochester, First Church	One
Seranton, Second Church	One
Sharpsburg	One
Sigel, Mt. Tabor Church	One
Washington, Second Church	Two
Williamsport, Harriet Elliott H. M. S., First Church	One
West Chester, Westminster Church	One
West Kishcoquillas	One
Wilkinsburg, Second Church	Two

SOUTH DAKOTA

Groton	One
--------------	-----

TENNESSEE

Harriman, First Church	One
Knoxville, Fourth Church	Two

TEXAS

Abilene, Elm Street Missionary Society	One
Cleburne, Anglin Street Church	One
Deport	One

WEST VIRGINIA

Clarksburg, First Church	One
Elm Grove, Forks of Wheeling Church	One
Fairmont, First Church	Two
Parkersburg	One
Wheeling, First Church	One

WISCONSIN

Cambria	One
---------------	-----

PROGRAM FOR SEPTEMBER

Devotional

Bible Reading, "The Voice of the Waters," prepared for the Annual Meeting at Atlantic City; to be had from the Literature Department of the Woman's Board (price eight cents per dozen, forty cents per hundred).

Select hymns that will give stimulus, and that are familiar.

The Lord's Prayer in unison, followed by sentence prayers.

Topic—A Forward Look

To be developed along the following lines:

- (a) Outlook on the Field
- (b) Plans and Methods
- (c) Increasing General Interest
- (d) Gaining Members

Topic (a) should be presented by a paper compiled from matter presented in the July, August and September numbers of the HOME MISSION MONTHLY.

Topic (b) calls for the presentation, preferably without paper, of the way some other societies are doing their work; the person assigned should go carefully over the back numbers of the HOME MISSION MONTHLY for the last twelve months and glean her material.

Summer Schools for Missions. Presenting this subject at Atlantic City, Mrs. A. G. Beebe said: In the upward and onward path sometimes obstacles seem to arise that later only serve to increase our zeal and tend to our own enlightenment and greater efficiency. The great advance in intelligent effort produced by the issue of the United Study Text Books, brought to the perception of missionary workers another great need—that of trained study class leaders. As there were very few persons really qualified to assume such leadership, the problem of meeting the great need resulted in the organization of summer assemblies or Summer Schools for Missions, in various parts of our country. To these quiet places come the women and young people interested, and under qualified and consecrated teachers take up the study of the new text books. These assemblies are promoted and under the management of committees composed of women appointed by and representative of all evangelical denominations, the one of which I am a member having members from eleven missionary Boards, both Home and Foreign. During the sessions of these schools, there are hours devoted to studying methods of work in women's, young people's and children's societies and bands, and like subjects. In these sessions one realizes the help and stimulus to be obtained by the work of the women in other denominations than our own, and the encouragement to be obtained by the realization that many other grand women love our Lord and are working with us. There comes, too, the opportunity for the woman from the small town and church to learn all the new things, see the new literature and listen to the missionaries from the different denominations.

Those who have tried this know it to be most interesting and profitable. Present in a lively, alert manner.

Topic (c). The matter of a Home Mission Study Class in the society should be considered and steps taken to organize such a class. Abundant helps will be given during the coming months in the magazine. None need fear to organize. Three women thus banded together can make a class in themselves.

Topic (d). This portion of the program is intended for general discussion and should be planned in such a way that several will be ready to take part by giving one suggestion each.

Special Music, if possible, should be provided at the conclusion of the program.

Invite Guests and make unusual effort that all members shall be present.

Social Feature—Have small tables—borrow from the Sunday school class rooms if they are to be had, or bring from near-by homes—so that groups of women may sit at each table, on which should be wayside or garden flowers; serve light refreshments, a cup of tea or lemonade and a wafer.

Study Classes. Among the practical matters presented at the Annual Meeting was that of the mission study classes.

Speaking on this point, Miss Mabel Goss said:

"We believe that the great need of our young people is definite information, and we think the best way to offer this definite information is through study classes. In our territory of Alaska, Washington, Oregon and Idaho we have fourteen organized presbyterial societies, each one with a mission study secretary, whose duty it is to correspond with or to see every organization in her territory, urging study classes, and sending out literature. Since I have been at these meetings I have heard much of executive meetings and conferences, and I have wondered how it would seem to live within reach of such opportunity, because in our territory we can't have these things; we can hardly have conferences in our presbyterial work, for distances are so great.

"So often comes the cry, 'we can't have study classes because we have no leaders—our pastor is too busy and no one else is fitted.' Is this true? In our territory we report 124 classes, with 97 leaders, of whom only 7 are pastors. Of the other 90, how many have had any definite training? Very few, as most of us had to learn by doing. I wish I could tell you of some of the enthusiastic reports that come from some of these classes. Many C. E. Societies have taken up the work Sunday night, and we are finding this most successful. Some are planning as a part of their yearly work, the study of the Home and Foreign Mission books for six weeks in the spring and fall, and we know good results will come from it. We are feeling these results in the way of more earnest

work and larger gifts and more definite and consecrated prayer."

Pledge Card for Student Volunteers. A pledge card has been issued by the Council of Women for Home Missions, intended particularly for student volunteers; it should be widely distributed at young people's conventions and put into the hands of possible candidates among the promising young people of the Church. The cards may be had on application to the Woman's Board of Home Missions, 156 Fifth Ave., New York City. In substance the card reads thus:

Realizing the vital relation of the work of Home Missions to the highest welfare of our country and its fundamental relation to the winning of the world for Christ, I desire to enter into correspondence with the Secretary of my denominational Board (Presbyterian) as to some specific work in Home Missions, my preference being

Work among

Alaskans
 Foreigners (European or Asiatic)
 Indians
 Mormons
 Negroes
 Southern Mountaineers
 Spanish-speaking People (including Cuba and Porto Rico)

As

Deaconess
 Teacher of Home Mission Study Class
 Home Missionary Worker in my own Church

Name.....

College Year.....

Home Address

This card should be carefully filled out and mailed to the Secretary of Woman's Board of Home Missions, Miss Julia Fraser, 156 Fifth Avenue, New York.

Side Lights in Current Magazine Articles

"Blanket Naturalization."—*Outlook*, June 11.
 "A New National Park in Northern Montana."—*American Review of Reviews* for June.

"I love thy rocks and rills
 Thy groves and wooded hills."

"The New States."—*American Review of Reviews* for July.

"Toilers of the Tenements."—*McClure's* for July. Extract from article: "During the last thirty years seventeen millions of foreigners have poured into our midst from central and southern Europe and Asia Minor: Italians, Poles, Hebrews, Greeks, Syrians, and many other races—most of them, except in the case of Hebrews, passive, inarticulate, and illiterate, agriculturists by inheritance. . . . Timid, utterly ignorant of our economic, social, and political conditions, and unfamiliar with any other occupation than that of primitive labor in the fields. Yet though they come for the most part from rural communities, they settle in the cities; because they are, on the one hand, too poor and ignorant to venture further into the unknown, and, on the other, they can get some sort of unskilled work without delay, in the cities,

through friends or relatives who have come to America before them.

"In the most densely populated portions of the East Side of New York there are 1,000 to the acre. . . . There are usually two or three rooms in a tenement apartment. Into these small rooms are packed families with as many as eight and nine children and often several lodgers besides. Only one room in four in these tenements has adequate sunlight.

"But tenement rooms are not merely for eating and sleeping; they are in thousands of cases employed for work rooms, also; the husband often earns too little to support the family. The foreign-born woman and children help by laboring in the home for many hours each day."

HOME MISSION TOPICS, 1911

JANUARY; FOREIGNERS—The lure of America.
 Incoming Peoples; what they seek; what they get.
 What they take away—the emigrant a missionary.

FEBRUARY—The American Indian.
 Indian self-help.
 Indebtedness to Indian women for pioneer art.
 Unreached tribes.
 Responsibility for the future.

MARCH—Studies in figures.
 Home Mission treasures and administrations.
 The tithe.
 Our money ability—obligation of the local society.
 Supplying workers—obligation of the local society.

APRIL—Freedmen.
 Saving the whole man.
 Teaching how to live, and how to make a living.
 Summary of school work.

MAY—Cuba ad Porto Rico.
 "Advance in the Antilles."
 Medical missions in the Tropics.
 Educational movements.

JUNE—Alaska.
 General development of the country.
 Medical missions in the Arctic.
 Native ministry—Reaching out to Kurds in Siberia.
 Perfecting the Sitka plant.

JULY—The year reviewed.
 Our educational work evangelistic.
 The Annual Meeting reported.
 Our forces in the field.

AUGUST—The Children's place in missions.
 Children in our mission schools.
 Children in our homes
 Children's organizations—bands, brigades, cradle-roll-tens.

SEPTEMBER—Looking Forward.
 Increased efficiency.
 Concentration and consecration.
 Our part in the whole.

OCTOBER—Mormons.
 Evangelism through Christian schools and colleges.
 Christian homes.
 Mormon influence outside Utah—religious and political.

NOVEMBER—Mexicans in the United States.
 Foreign Missions on Home Mission ground.
 Training Gospel messengers for Latin lands.
 Current events in mission work.

DECEMBER—Mountaineers
 The mountains awakening.
 Changing conditions—new industries, lumbering, mines, manufacturies.
 Causes and cure of isolation.
 Reasons for good cheer.

North Pacific Board Notes. As this number of the magazine is well filled with Annual Meeting notes, it will be of further interest to know that the Annual Meeting of the North Pacific Board was a splendidly attended occasion. The reports held such encouragement as to make every heart glad. It was

voted to make not less than ten per cent. advance in contributions, in subscriptions to magazine, and in all departments of work.

Mrs. Mossman, of the Rose City Park Church, of Portland, Oregon, was elected to the office of president of the Board, made vacant by the death of Mrs. W. S. Ladd, who had held that office for over twenty-one years.

The printed Annual Report, which is now out, shows that there has been growth and gain in every department during the year.

St. Lawrence Presbyterian Society held its spring meeting at Carthage, N. Y. with a large attendance and an interesting and helpful program. Miss V. May White and Mr. Victor Herbert Lukins were the principal speakers. Nearly all of the Auxiliaries were able to report an advance and four Secretaries of Literature have earned a place on the honor roll,

namely, Miss G. Sisson of Potsdam; Mrs. S. C. Cook, Canton; Mrs. John Pryor, Chaumont; and Mrs. M. M. Baggs, Watertown. The Society has eight shares in the Sitka building.

Patches, Patches. An Indian woman in Oklahoma asks for quilt patches. For a number of years her society has been piecing quilts and selling them in the vicinity, thus realizing quite a sum from the sales, all of which was used for missionary purposes. She now asks this assistance, and we will be glad to correspond with any society who can render aid in this direction. A large quantity would be very welcome, and we hope it will be possible to get sufficient for about ten quilts. Are there not a number of societies who would be glad to send a package by mail, four pounds being the maximum weight, at a cost of one cent an ounce?

RECEIPTS OF WOMAN'S BOARD FOR JUNE, 1910

	Home Missions	Freed-men		Home Missions	Freed-men		Home Missions	Freed-men
Alabama			Mississippi			Pennsylvania		
Birmingham	\$39.50		New Hope	\$32.45		Blairsville	\$228.00	\$123.00
Baltimore			Missouri			Clarion	493.95	10.00
Baltimore	633.33		Carthage	98.55	\$18.00	Erie	79.35	95.16
New Castle	415.91	\$16.25	Iron Mt.	13.50		Huntingdon	232.00	89.00
Washington City	741.00	5.00	St. Joseph	103.95	29.00	Lehigh	13.00	
California			St. Louis	723.50	117.25	Philadelphia	658.50	85.00
Los Angeles	1,206.77	597.46	Sedalla	110.00	7.00	Philadelphia No.	640.55	100.00
Nevada	10.00		Montana			Pittsburg	473.48	193.58
Oakland	445.80	40.00	Synodical	10.00		Redstone	52.10	
Riverside	294.00	144.65	Butte	73.00	30.00	Shenango	250.50	14.25
Sacramento	91.70	1.50	Helena	5.00		Washington	386.80	281.46
San Francisco	117.15	9.25	Yellowstone	3.00		Westminster	560.00	
Santa Barbara	110.26	18.75	Nebraska			Tennessee		
Colorado			Kearney	94.00	66.55	Columbia	34.74	17.64
Boulder	197.00	34.00	Nebraska City	1.00		French Broad	2.00	
Sheridan	5.00		New Jersey			Hopewell Madison	24.90	
Illinois			Jersey City	75.00		McMinnville	24.00	
Alton		2.00	Morris & Orange	407.00	100.00	Union	101.75	19.00
Bloomington	257.45	57.40	Newark	254.00	50.00			
Chicago	1,257.72	229.34	New Brunswick	134.00	45.00	Texas		
Ewing	1.00		West Jersey	111.07		Abilene	50.00	
Freeport	112.00	144.00	New Mexico			Amarillo	68.00	
Peoria	345.00	60.00	Pecos Valley	7.35		Austin	70.65	
Rock River	164.85		New York			Brownwood	38.40	
Indiana			Albany	770.00	102.00	Dallas	89.80	
Crawfordsville	256.80	143.00	Binghamton	124.00	13.00	Denton	53.00	
Fort Wayne	125.65	81.50	Boston	87.00	58.00	Fort Worth	77.80	
Indiana	107.30	62.65	Brooklyn	785.50	114.00	Paris	91.35	
Indianapolis	512.97	173.04	Buffalo	197.50	62.50	San Antonio	26.00	
Muncie	103.60	59.25	Champlain	157.83		Waco	123.00	
New Albany	85.35	31.15	Columbia	78.00	5.00			
Iowa			Genesee	24.00		Utah		
Corning	64.00	26.00	Hudson	147.00	27.00	Ogden	5.00	
Council Bluffs	174.16	36.11	Nassau	121.50	10.00	West Virginia		
Des Moines	156.15	17.50	New York	205.00	15.00	Parkersburg	295.00	
Dubuque	77.50		New York	29.60	25.00	Wheeling	231.00	45.00
Pott Dodge	91.00	13.00	St. Lawrence	126.00	74.00	Wisconsin		
Iowa	142.75	56.50	Syracuse	197.00	9.00	Chippewa	48.30	
Iowa City	71.59	85.50	Troy	27.00	2.00	Madison	27.00	
Sioux City	164.95	69.38	Utica	30.00		Milwaukee	173.00	8.00
Waterloo	125.59	6.75	Westchester	353.00	80.00	Winnebago	126.00	26.00
Kansas			North Dakota			Interest	1,573.05	
Emporia	57.00	6.00	Fargo	41.20		Tuition	4,564.86	
Highland	47.60	15.80	Minnewaukon	60.00		Literature	286.48	
Neosho	151.50	49.00	Oakes	9.00		Rent	131.50	
Osborne	22.00	3.00	Pembina	56.00	10.00	Miscellaneous	1,809.03	100.00
Topeka	146.23	52.70	Ohio					
Wichita	87.50	12.50	Cincinnati	391.89	28.50			
Michigan			Cleveland	6.00				
Detroit	669.27	31.31	Columbus	234.00	54.89			
Flint	93.00	7.50	Dayton	2.82				
Kalamazoo	7.00		Huron	101.50	10.00			
Lake Superior	23.00		Maumee	1.00				
Lansing	77.25	54.00	Staubenville	93.35	35.50			
Monroe	63.00	33.00	Wooster	1.00				
Petoskey	33.25	21.50	Zanesville	44.55	73.75			
Minnesota			Oklahoma					
Mankato	106.48	37.00	Ardmore	23.30		Less amount for Al-		
Minneapolis	5.04		Cimarron	14.20	11.80	ton Pres. Trans-	2.00	
Red River	2.00		El Reno	4.50				
St. Paul	252.78	82.96	McAlester	7.02				
Winona	30.00		Muskogee	28.65				
			Oklahoma	56.00	5.10			
						Total	\$36,828.40	

HOME MISSION MONTHLY

VOL. XXIV

SEPTEMBER, 1910

No. 11

EDITORIAL NOTES



FORWARD LOOK! That is what this September number affords. It is feasible and sensible for any organization to take such observation at certain set times.

Not only is it advisable for those societies in larger communities where there has been a cessation of meetings during the summer, but it is profitable, also, for those ever faithful organizations in smaller towns and in country churches where meetings are kept up the year around, and where the summer meetings have been, possibly, the best attended and the most productive of the year. A new season is opening for all with the coming of autumn; why not mark it by a wider outlook, by new methods that aim at increasing results?



Set forth in full, the September topic reads: "A Forward Look,—Outlook on the Field, Plans and Methods, Increasing General Interest, Gaining Members." The administrative officers of the Board have given us, in their articles this month, a wide range of vision from their various viewpoints. Synodical, presbyterial and local leaders have contributed plans and methods. All this, considered, assimilated, permeated by prayer, will insure increased success to any society or leader *willing to expend effort*.



PRAYER is one of the mainstays of mission work. This is far from being a platitude. It is so important that one need make no apology for oft repetition. There are some who forget that prayer is even more essential than funds—prayer insures funds, for no one can sincerely pray "Thy Kingdom come" who does not as sincerely give; and no one can pray aright who does not seek definite knowledge to direct the petition. Prayer for missions is empty of meaning if it is not backed by knowledge and action. Prof. Warneck says: "We must possess some knowledge of missions, some particular knowledge, moreover, in order to know for what to

pray at this present moment, in order to make definite need, definite necessities, and definite people the object of supplication and intercession." Only such knowledge saves prayer from the danger of becoming mere phraseology. Given knowledge and the spirit of prayer, and there will be no lack of contributions. Plainly, then, to pray aright is to know aright, to give aright.



OUR representatives on the field often unconsciously furnish splendid stimulus in giving, as well as in service. Here is an instance in point, hidden away in a quarterly statement of expenditures: "You will notice that the team of horses which I have told you was recently purchased for \$290 has not been charged. I had intended to do this, but found that the cost of the team would take one-third of the amount allowed for repairs and would either crowd out entirely the improvements on which our hearts are set, or else crowd them upon the 'Expense account.' Mrs. ——— and I are very anxious to do all in our power to improve the grounds here and make them, as far as possible, attractive instead of otherwise. If you will allow us to do so, we will pay for this team and allow them to be used *exactly* as though they belonged to the mission. If this plan does not seem best, or if it will cause *any* complications whatever, may we not contribute whatever is needed to complete the repairs already planned, about \$290? This is not an indirect plea for added appropriation, but simply a request for permission to complete the plans already made."



THE announcement of the marriage of Miss Edith Hughes, formerly Field Secretary of the Woman's Board, has an interest for a large number of our readers. Miss Hughes has become the wife of Rev. A. Toner Aller, a Presbyterian clergyman, pastor of the church at Ossawatimie, Kansas. A host of good wishes follow. Two other weddings of interest have lately

taken place—the marriage of Miss Nellie McGraw to Mr. Hedgepeth, and that of Miss Laura Work to Mr. David Hone. Both Mrs. Hedgepeth and Mrs. Hone have been associated with the mission at North Fork, California, as well as with various other missionary stations. The new home of the former will be not far from North Fork, where she can have a kindly eye upon that work, while Mrs. Hone will live in Benjamin, Utah, where her husband is an elder in the Presbyterian Church.

❧

WATCH for full announcement of the "Sitka Builders' Equipment" plan, which will be given next month. Meantime we have heard from more societies who have won the honor of a "Sitka Builders'" share and are to be counted with the fine list given last month. These societies are:

Viola, Illinois, one share.
Bedford, Iowa, one share.
Burlington, Iowa, one share.
Basking Ridge, New Jersey, two shares.
Haddonfield, New Jersey, one share.
Brooklyn, Bay Ridge, New York, one share.
Katonah, New York, one share.
Knowlesville, New York, one share.
Canfield, Ohio, one share.
East Liverpool, Ohio, First Church, two shares
Shawnee, Oklahoma, one share.
Valley View, Texas, one share.
Valencia, Pennsylvania, one share.
Beaver, Pennsylvania, one share.
Russellville, Ky., Corinth Soc., one share.

❧

Too busy to rest? Too much occupied for leisure? This is doubtless true of a great host of women. One may admit that it is not right, but feel powerless, with the grip of circumstances and necessity throttling every good intention, to turn aside that tired nerves and fagged brain may have time to recuperate in quietude. Suppose we think it over seriously, calmly, even stoically. Yes, we could, possibly, do a bit less here and there—make living a little plainer; this and that thing might be cut somewhat short; there *could* be a general curtailment of expenditure of force and energy if one were willing, resolute, open-eyed. Let us try it, and then when we take up tasks anew, let us note the difference—note whether work is done better, results achieved more directly and of higher character. It was

Alice Freeman Palmer, that splendidly successful President of Wellesley College, who said that she found that "no teacher who had not leisure could do good work." Now apply the whole of the foregoing as related to your part in mission work, whether as worker at the front, or as officer or member, and note if it proves true.

❧

THE Study Class is not coming—it has come; and apparently it has come to stay. Indeed, quite obviously and logically so. It does not take the place of the missionary meeting; it strengthens it, bulwarks it, as it were, where matters are rightly managed. It is along the line of investigation and well acquired knowledge. This gives the intelligent basis for rightly estimating the importance of missionary enterprises; it demonstrates their necessity; it makes plain the personal, Christian obligation. Upon all this we may place the incentive, the enthusiasm, the personal contact with the field or its representatives which we gain in the regular monthly missionary meeting.

If the Study Class does not help, it must be because its place and purpose is not definitely understood. The HOME MISSION MONTHLY opens a department in this issue to help in the successful conduct of such classes. Mrs. D. B. Wells, well known as a capable and successful leader of Home Mission Study Classes at summer schools of missions, gives her initial page this month, full of clear, usable directions.

❧

THE decease of Mrs. Wilson Phraner, in July at East Orange, New Jersey, takes from the Woman's Board of Home Missions one who has long been a valued member, serving on various committees, especially upon the Committee on Devotional Meetings. In earlier life, Mrs. Phraner was at the head of the faculty of Elmira College, where her strong mentality made her a capable and successful educator. Among those who came under her tutelage in their young womanhood was our president, Mrs. Bennett. Dr. and Mrs. Phraner have been closely identified with mission work, especially during the past two decades, in their cordial and active support.



LITTLE SICILY

By Jane Spence

(From Report of the *Italian Work, Detroit*)

THOUSANDS of people go abroad each year for a change of atmosphere, to observe foreign customs, to see beautiful paintings, to take in strange sights, to enjoy a warmer climate, and for the sake of novelty. Some have gone for one or all these reasons; others would go but for the expense.

Now, all of these things—change of atmosphere, works of art, foreign sights, sunny environment and novelty—combine in a trip to Little Sicily which the Detroit Presbyterian Society of Home Missions offers its constituency at a very low rate, merely car fare, even furnishing gratis an interpreter and personal conductor.

At any gathering of men or women there, you will find a change of atmosphere—one charged with eagerness and garlic, both marked components. If you are fortunate enough to be there when there are fresh arrivals from Italy, you'll see the men salute each other with a kiss. Any time you'll see babies with two caps on, and no matter how timid the child it will extend its little hand to greet you, or bid you good-by, for Italians start in early as great hand-shakers. You will hear of and see many other foreign manners and customs.

No picture gallery in Europe can display such pictures as did the Christmas festival; especially attractive was that afforded by Guiseppe Castiglione eating macaroni, with a background of kindergartners doing likewise. No artist could portray all the changes of expression on Guiseppe's little round face from the first one, anticipation, to the final, entire satisfaction, as the last of his third helping of macaroni disappeared behind his lips.

For novelty you should try a class in the night school or the mothers' meeting, and in order to get all the joy out of it, try to grasp a little of the Italian and then spring it on the class; they'll enjoy it as much as you do, and be as proud of your efforts. One teacher acquired some Italian and also a great desire to use it. She was hearing the men read in English when suddenly she realized that the room was too warm and needed a window opened. "Aprite la bocca," said she sweetly to one of the men. Open-mouthed, he looked at

her blankly. Sure of her Italian, and not wishing to waste time, she said to the next man, "Aprite la bocca." His chin dropped but he made no move toward the window. The whole class eyed her. Amazed at the hitherto polite men, she opened the window herself, and it was not until she reached home, still puzzling over the incident, that it dawned upon her that she had told the men to open their mouths instead of to open the window, and they had obediently done as she bade them.

During the summer, the mothers' meeting closed, but the women were kept interested by having them work for the Italian fair, which was held in the fall. They reported each Friday afternoon and brought their work for inspection. The material was furnished each and its cost deducted from the sale price of the article, the remainder being turned over to the Italian woman. The girls of the sewing class made pineushions, and each was very proud of her fifteen cents thus earned. The money from the fancy work table and the luncheon was given to the presbyterial treasurer.

Five days in the week Miss Crain calls for those of the kindergartners who cannot come alone and have no one to bring them. Arriving at the school room, she helps each one remove his hat and coat. If it is a wet day, perhaps all the shoes will have to come off and be placed under the radiator to dry. A few tears, drawn out by Jack Frost or Mr. Trouble, will have to be wiped away. Songs, prayers, skips, games, the usual kindergarten exercises, are intermingled. Then follows the luncheon of cereal and milk, before which the children ask a blessing. They soon win your hearts, from affectionate little Pietro with his shock of light curly hair and his merry brown eyes, willing to do anything for you from praying to skipping, to bashful Tony, who invariably wipes off the smile he gives on his sleeves, and lets out his strong, sweet voice to the wall, or if induced to sing alone, he does it with his back to you and sheltered as much as possible by Miss Crain's skirts as she accompanies him. Then there is Rosie, with her great solemn black eyes, waiting to shake hands with you.

Ordinarily, their dresses and suits are dimmed by washings. Italians as a rule do not seem good washers, but on festive occasions bright colors, as well as bright faces, predominate. Mary will wear her white embroidered flannelette, designed for a petticoat, but with the addition of a pair of pink sleeves, making a stunning dress. Little Rosie will appear in the latest style and shade.

It was a problem at the Christmas festival how to start a small boy for home with all his treasures. But the feast had not dimmed little Joe's wits, for when I conceived the brilliant plan of putting his new mittens inside his cap as a safe mode of transportation, and was removing his cap for the purpose, a shower of candy dropped therefrom. His mind had grappled with and solved the problem of storage before mine had—but how do you suppose he got that cap full of candy safely on his head?

Before the close of the kindergarten, often a mother comes with her needs, or for advice, or with the latest news, as of the arrival of a relative from Italy.

At two o'clock on Fridays, the mothers come for their meeting and bring their lit-

tle children with them. The women are very rapid sewers and do good work. Occasionally, in the haste to take the garment home, the stitches will acquire undue length, but one or two cases of ripping impress the fact, that "haste makes waste." They were careless as to the condition in which the children left the floor, but they took kindly to the mop, brush broom, and dust pan, and now keep the floor neat without hints from us.

There are fifty-seven names on the roll, with an average attendance of about thirty women and twenty children. Eleven new babies have been introduced to us this year. One little thing, two weeks old, appeared in a cap with nine-inch lace ruffles, stiff as could be, fluted about its little face, and with stiff-soled shoes on its tiny feet.

Tuesday and Friday evenings there has been held a night school for men. The advance class takes up civil government and history. One of Miss Crain's most enjoyable tasks is to correct once in a while a love letter, for the Italian lover is possessed with the idea of expressing his love in English, though his sweetheart may not understand a word of English.



ITALIAN PRESBYTERIAN MISSION, GERMANTOWN, PA. A WORK SIMILAR TO THAT CARRIED ON IN DETROIT

GOOD NEWS FROM THE ARCTIC

LATEST WORD FROM OUR NORTHERNMOST MISSION, BY WAY OF THE
REINDEER MAIL ROUTE

WRITTEN at Barrow, Alaska, on the last day of the old year, December 31, 1909, a letter from Dr. Marsh has been received at the Board rooms, having been six months on the way from this Arctic station. It will be remembered that a year ago last winter the mission building burned down at Barrow, and that the natives forthwith went to work to see how much they could themselves raise for a new church. They have now given over five hundred skins of fur-bearing animals, obtained by trapping—a splendid contribution. Lumber and materials were sent up by whaling vessels going to the far north this summer. Dr. Marsh writes:

I have the pleasure to report that the work this quarter has been very encouraging in all lines.

The attendance at the church services has been so large that I have had to have two services in the morning, one for men and one for women, to accommodate all who wished to attend.

The Sunday school has increased till the roll now has 114 names and the attendance last Sunday was 89. Mrs. Marsh now has seven teachers, and for the classes that are not far enough advanced in English, writes a paraphrase for the teachers and they translate to the class.

The Endeavor Society numbers about fifty and meets at our house Monday evenings. The topic is the Sunday school lesson for the next Sunday, except the last Monday in the month, which is missionary. They study the customs and religions of other lands, and laugh at the queer things those people do and believe, just as you do at the Eskimo customs.

The Endeavor Society entertained all the church members at dinner the day before Christmas. The menu was of the delicacies of the season:

Raw frozen fish,
Frozen whale skin,
Boiled seal
Rice or beans,
Coffee and rolls.

The Junior Society has about fifty members and meets at our house Thursday evening. They made all the candy bags for the Christmas entertainment.

I went to Nuwuk with the presents for the children there on Thursday before Christmas, and the C. E.'s there gave the dinner to the old folks on Christmas day. Their society meets Saturday afternoon, and one week I go there on Sunday and the next week on Saturday, so

as to help both the old people and the young in their meetings.

I wish your advice about organizing churches at Wainwright and Icy Cape. There will be about thirty church members at each place, holding membership here and getting here about once in two years. They hold services every Sunday and might feel more interest in the church at home if more formally connected with it. If you sanction this move I would suggest this division of my time; one month entire at Nuwuk, in the fall, when most of our people are camped there for the fall whaling; then about five weeks in a trip to Icy Cape, stopping a week or more at Wainwright and Icy Cape, and allowing for weather too bad to travel. I would be back here for the winter work, and if the ice conditions were good I could go down to Icy Cape again in June to stay till the ships come.

There has been very little sickness here this fall, so I have had more time to spend on translation. I am now working at the Acts. I am going very slowly and not trying to make a literal word for word translation, but more as the Eskimo talks. For instance, I can say, "Jesus asked her if she had a husband," translating each word, but the Eskimo puts it all in two words, so with each verse I do not ask "Do you understand it?" but "How do you say it?"

I have already translated a form for morning service and they like it very much. I have copied it for use at the four points I have spoken of.

I find that the catechism must be revised again, for last week some of the people asked me what several of the words meant that Mr. Spriggs and I had considered to be correct.

So you see that we are not wearing out through the rust route at any rate.

Another communication dated a little later, February 11, 1910, reads:

I am sending you a copy of some translation that I have been writing this afternoon. I notice that one word has several words involved and in the Eskimo has twenty-two letters. It means "He has renewed his promise to us." A word that I wrote had thirty-two letters. I also translated the form for the reception of persons baptized in infancy. That we have such persons seeking admission at the next communion is one of the visible rewards of our service here—we can now receive to membership young people that we baptized years ago.

It is also a joy to baptize the children of those who came to school to me when we first came here. They try to make me feel old by teaching all the babies to call me grandpa.

The Junior C. E.'s have started to be little missionaries in saving their Sunday school papers and sending them down the coast to Wainwright and Icy Cape to the children who have no Sunday schools.



PALACE OF THE GOVERNOR GENERAL, SAN JUAN, PORTO RICO

THE HEALING OF PORTO RICO

By Mamie H. Smith

IT is sunset. The sky is changing from its orange tints to the softest of blues and purples and grays. There is a touch of pink here and there against a soft, fleecy cloud. The bay is no more the brilliant green blue of the day. It has lost the golden sparkle of the sun's last rays and has taken on the daintiest of blues, which is fading slowly into a silver gray sheen. A sail is slipping silently along from the deep waters of the ocean to the calmness within the bay. Just beyond the entrance to the harbor is a little island, which was a brilliant green in the sunlight, but now is shrouded in darkness. A lantern flashes in and out among the buildings; now all is dark again. Is it some old hermit going out to see if all is well before he takes his rest? No! no! Not one but many lives are spent in isolation on that little island. All of Porto Rico's lepers are huddled there with few comforts, insufficient medical attention, apparently no one in all this crowded city, or, indeed, in the whole fair island, to care whether they live or die. I can feel their eyes gazing wistfully at our brilliantly lighted city, with its defects hidden and its beauties enhanced by the moonlight, and a great longing to help goes out from my soul to theirs, and a prayer rises to the Father above in their behalf.

There comes before me the vision of our

beautiful homeland with all its advantages, its culture, its wealth, its great preachers, the opportunities given to practically every man, woman, and child to become a strong Christian, yes, and the wonderful privilege God has given each one to lead others to Him. In contrast, I see this island of Porto Rico, so beautiful to look upon, with such dear, warm-hearted people, yet with as deadly a disease of the soul as these poor lepers have of the body, looking as longingly out of their spiritual darkness as ever a poor leper looked for physical succor. Only a few thousand out of the million have found the Savior and have felt His healing touch, while there are still many thousands who are hungering for something they do not have, longing for something they cannot find. They have tried this, that, and the other remedy—Spiritualism, Materialism, Atheism, Free Thought; but they cannot apply the soul remedy, for we have not brought them the Great Physician. They need the Physician, they know that they need Him, but they do not know His name nor where He abides.

One of the most interesting parts of a busy day in our San Juan mission school room is the Bible period. The children of Catholics, Protestants and atheists alike vie with one another in telling the Bible stories of past lessons; and when our

Spanish teacher, in her own beautiful mother tongue, pictures to them new scenes, and tells them new stories, they listen with eager interest to the end, crying, "Sigue, sigue!" ("Go on, go on!") if she closes the period to take up other work. They are a religious people from the oldest to the youngest, who have been kept in ignorance of the great religious truths. They are simple because they have never been taught to be otherwise. What can

we do for them? Where shall we find the strong, cultured men and women, filled with the love of Jesus Christ, ready to sacrifice their all for His sake, who will come and help us tell the Wonderful Story and lead these people to the Master of their souls?

The changing of these millions of people into strong, pure, noble Christians will mean the healing of Porto Rico's sin-sickness.



HARBOR OF SAN JUAN, FROM PORT SAN CRISTOBAL

THE DEACONESS MOVEMENT

By Mrs. A. R. Ramsey

THE Deaconess movement is a new one in the Presbyterian Church and not sure to meet with favor from all quarters, although we have the New Testament for authority in declaring that women served as deaconesses, and they were given that name, in the early Church.

Among the modern churches, the Lutheran was the earliest to take up the training of its womanhood for conservation, with the task of material relief and spiritual uplift of the people; the chief aim of such training being to hasten the coming of the Kingdom of Christ, and to hold out one hand of His Church to those suffering in mind, body or estate.

As a result of the school established at Kaiserswerth some seventy years ago, the Lutherans now have 16,000 trained women in religious work. They are found, as deaconesses and lay sisters, in every quarter of the globe, doing duty in schools, hospitals, institutions, parishes, and are valued in every line of work.

The Episcopal Church has followed closely in the same lines, both in England and America, and now has at its command a splendid corps of consecrated women able to assist the clergy of their church in every demand made upon it.

In the Methodist Church the position of deaconess is one of high honor, attained

by years of severe training in hospitals, classes, and practical efforts.

The Baptists, ever alert and intelligent, are establishing many training schools and from them are sending capable women to fill posts of responsibility in the slums of great cities and in the fields of Home and Foreign Missions.

Presbyterians have had, scattered all through the country, a number of Bible training schools, often undenominational in character if not in name, offering a training which might be described as theological—certainly with little relation to the diaconate.

In 1892, the General Assembly recommended to the Church the establishment of schools for the training of godly women for the service of the Church as deaconesses.

The recommendation slumbered for some ten years before Baltimore took up the task, and sixteen years before Philadelphia began it.

No praise is too high for the Baltimore school and its students. It has furnished a body of well-trained, well-equipped women for the service of the Church; no one who knows the school and its pupils will permit a question of their efficiency and value.

The demand has been so great that Philadelphia, aroused to the situation, in 1908 opened a school for deaconesses and Christian workers; like the Baltimore institution, it is explicitly Presbyterian, and its highest effort is devoted to deaconess training.

Some one is sure to ask, "What is a deaconess, and why do our church workers need such special training?" It may thus be wise to explain that a deaconess is a woman officially recognized by the church as consecrated to the work of its various activities and trained by the church for its propaganda and service.

That her first object is to reach human souls goes without saying, but as the approach to the soul is often made through the heart, by a friendship or even by the effort to answer some appeal for material aid, this very special work is best done by those who are taught practically as well as theoretically.

A deaconess meets the problems that are ever with us—in or out of the church—the care of unfortunate children, the wayward boys and girls, the broken family life, the fallen women, the delicate but strict in-

vestigation of appeals for alms, the questions of the immigrants, child labor, the prevention of disease and crime, the uplifting of lives by the message of Christ's life of love.

Can these tasks be entrusted to the untrained and inexperienced, to the narrow and uneducated? A thousand times, No.

The problems—outside the church—have called for high intelligence and not only for the trained worker, but for the specialized expert; and shall the church with its greater vision have less? Shall it carry on its charities so stupidly or so carelessly that the secular workers laugh its methods to scorn, or shall we bring to our delicate task all that the world can give plus the inspiration of religion?

To offer this assistance to Presbyterian women, the Philadelphia school stands ready. It has established a comfortable and pleasant house at 903 Clinton Street, with ample accommodation for a dozen pupils.

The house is in charge of a highly cultured and spiritual woman, trained in the Baltimore school. The faculty offers a course of study which has been planned most carefully to meet the needs of those anxious to become deaconesses or lay workers. An executive committee of prominent clergymen and laymen supervise and lead the work. The Philadelphia Hospital gives training in the summer.

Opportunities for practical training are given through churches employing the students as pastors' assistants or Sunday school workers, and the Board of Education has recently adopted resolutions placing this school within its jurisdiction and announcing itself as willing to solicit and receive funds for their maintenance.

The expense for each scholar is \$200 a year for board, tuition, and laundry, and just at present we have a small sum that can be used to assist women unable to meet even this modest expense.

Will you take this school as an effort to assist your Board in its arduous work? Let us serve as a place where your applicants can be put upon probation as to that most elusive quality—"personality"—and where a woman can be tested as to her power "to live with other people."

If you know of earnest, intelligent girls, anxious to make their lives count for something, will you not suggest this school and this service?

WHAT IS THAT IN THINE HAND?

By Julia Fraser, Secretary

IN the long ago a certain man was called to so great a work that his timid heart failed. Jehovah finally said to him, "What is that in thine hand?" It was a simple little rod, doubtless a shepherd's crook, that the timid man used in caring for the flocks of his mighty father-in-law, but later this little crook is called "The rod of God," and through it mighty deeds were done.

Presbyterian women are to-day facing a wonderful opportunity, the God-given privilege of service in our women's missionary societies. Some are weary because of long continuance in faithful office-bearing; some, untried and timid, question their ability for leadership; others are only partially interested; and many, unfamiliar with the work, are not even contributing for its maintenance. For all, this question is as applicable now as when, thousands of years ago, it was asked of Moses on the plains of Midian. It is simply a question of individual possession; not what your husband, or friend, may have, but "What is that in thine hand?" And this, whatever it may be, fully yielded to the Lord, will by Him be accepted and blessed. "Fidelity and not success is the measure of our responsibility to God."

The first talent to exercise in this Outlook season is to attract "the other woman," who is not in a missionary society, has not had the privilege of study of mission fields and, consequently, does not know what a fascinating, intellectual stimulus awaits her. Last year a total membership of 140,924 in women's missionary societies was reported; the total membership of our church last year was 1,329,954. A conservative estimate would make about 500,000 women eligible for membership in our women's missionary societies; thus a great door of opportunity is here. Is it too much to try to double membership this year? It means, for each woman to interest only one other woman in the missionary society. One woman, in one of our local societies, secured by her personal efforts sixty-eight new members last year. How? By prayerfully and tactfully and everlastingly inviting the women, by calls, by 'phone, by writing, by innumerable courtesies on the church steps—in fact, by so magnifying mission work that every

one in that church speaks affectionately and respectfully of "Mrs. Blank's missionary society." Our rod must be like Aaron's, that other rod of olden times that brought forth buds and blossoms and yielded almonds, charming all by its beauty and thus attract by winsomeness and love.

A NEW VOICE, with a fresh way of saying an old truth, is helpful and brings variety to the meeting; change is never to be feared but rather invited.

THE CONTINUED SUPPORT OF ALL OLD WORK is imperative, and remitting in equal payments, so as to avoid large interest charges, requires prayerful consideration.

GENERAL FUND is demanding a foremost place in the Outlook this year. Last year it was recommended that fifty cents per member be contributed for General Fund. Another popular method is to constitute a life member of the Woman's Board of Home Missions by the payment, at one time, of twenty-five dollars for General Fund. Whatever the method, the fact is that only as an increasing amount comes for General Fund can the efficiency of our work be maintained. The Woman's Board is asking that at least as much be contributed to General Fund this year as was given for the debt of last year.

BUILDING AND REPAIR FUND, because of the great debt of last year, could not be pushed. As a result of the same debt, repairs deemed imperative a year ago were not allowed, and buildings must have enlarged appropriations now. At least five per cent. advance of the total receipts of last year from societies would materially help to finance this part of our work.

EMERGENCY FUND requires but one dollar annually from each auxiliary. It is growing in popularity as our constituency more and more realizes what a blessing it has been to our missionary teachers to have this help extended to them in times of illness and disability.

STUDY CLASSES will be easy to form with the attractive new text-book, "Advance in the Antilles," and the talent of teaching is in some one's hand and has not yet been fully used. Increased subscriptions for HOME MISSION MONTHLY and *Over Sea and Land*, and a more generous amount allowed for the purchase of leaflets are a

means of approach to interest the uninterested.

THE PRAISE SERVICE, either at Thanksgiving time or in the spring, is another opportunity to especially invite all of the women of the congregation.

SUNDAY SCHOOLS will this year, at Thanksgiving time, contribute to the General Fund of the Woman's Board. Write to our Literature Department for the booklet, which will delight all the children and present in a new way to the older people the work of our Woman's Board.

YOUNG PEOPLE AND CHILDREN have a place in our missionary plans which must ever be kept prominently in view. Attractive literature is promised all young people's organizations, chapters of Westminster Guilds, Bands and Cradle Roll Tens.

The wise woman's missionary society tactfully shares with the young folk missionary letters, and does everything to help them to use whatever is in their hand to advance the Kingdom of our Lord and His Christ, and to all is recalled the promise of old, "Certainly, I will be with thee."

CONSERVATION OF FORCES

By M. A. Gildersleeve, Associate Secretary

CONSERVATION is a subject at present prominently before the public, because of the great need of protecting resources from grasping individuals and conserving them for the benefit of the nation; also because of the Ballinger controversy which is enlightening citizens on some of the conditions with which the officials of the city, state and nation must contend.

In discussing the principle of national conservation it has been said: "The end sought is the right kind of population. The wealth of a nation lies in its people, not in its material possessions. . . . Nothing deserves to be called wealth that is not mixed with human endeavor and contributory to human life. The development of resources and the development of people must go together to make a nation great."

But what has conservation to do with the Home Mission work in which we are particularly interested? As the future of a nation depends largely on the conservation of its resources, so the future of the evangelization of this nation and of the world depends on the conservation of forces within the church. To this end we need to consider very seriously the lines of thought unfolded in the mind of the little child, which will lead to the ideals of the future man or woman.

The psychologist tells us that the time to prepare a child for its life-work is generations before it is born. After the advent of the little one the special mission of the mother is the training of the child.

The cradle—or crib rather, for the cradle has been abolished by science—is the time

to begin with the preparation for manhood and womanhood. When the wee hands stretch out in response to the love-touch of the mother, one realizes that the spirit of love has been awakened in the heart of the God-given treasure. Day by day new developments are realized, and care is taken that the ideals of the Christian parents shall be in a measure realized. That the little ones may be instilled with the true spirit of the Christ, they are trained to consider the comfort of others in the home, and thus early learn the lesson that "He who loseth his life shall find it,"—loses it in service for the Master, in serving those whom He loves. The early training in the smaller duties assigned to baby hands and feet prepares for the life in which man expresses not himself but God.

The greatest of all service is surely the winning of a world to Christ. How small a share a little child can have in such a service! Yes, a small share, to be sure, and yet, is not the great whole made up of infinitesimals? If there were no little services there would be no dynamic forces to move the world. A frail, helpless babe has been known to have grown to be a man who is to-day swaying the nations by his strong personality and sound scholarship.

A union of such forces consecrated to the noblest service cannot fail in bringing a knowledge of God to the great crowd that in every part of the world is unconsciously yearning after Him.

The organization of Cradle Roll Tens is more powerful in its subjective than objective influence. The preparation of the wee ones to meet the needs of a yearning world will accomplish more than simply

supplying the few kindergartens which the gifts make possible. Then, too, the mother heart is always touched by her child's interest. Therefore the solution of the problem, "How to interest the uninterested," is found in the winning of the mothers through the organization of one or more Cradle Roll Tens in every local society. In the organization of these Cradle Roll Tens we would recommend that the vice-president of the local society should be the one responsible for its success, and that she be appointed to secure the enrollment of all the babies in the church. Certificates for each Ten will be sent gratis to the one having the matter in charge. Ten cents a year is asked for each member of the Cradle Roll Ten, which may be given by the parents or some friend interested. One meeting a year is suggested, at which mothers with the members of the Cradle Roll Ten shall be gathered for a social time. A short but brisk program should be arranged, and light refreshments served by the older members of the Ten, or by girls from the mission band. This forms an interesting feature of the organization.

At six years of age a member of the Cradle Roll Ten graduates and another fold is opened to them; the mission band for boys and girls under the untiring guidance of a lover of little children will lead them into "pastures new." Ofttimes a second mission band, or call it a Junior Society if preferred, is necessary for those who are ready for some mission study work.

The charming books, "Alaska for Juniors," "Coming Americans," "The Pioneers," "Star Forty-nine" (Cuba and Porto Rico, in preparation), all afford wonderful opportunity for opening up the country to young minds eager to know.

To young women, the young women's society or the Westminster Guild offers opportunities for preparation for the more advanced responsibilities of the women's society.

The forces of the church may through these organizations be conserved for the advancement of its highest interests, and that, which at first appeared so insignificant, be the dynamic power to win a world for Christ through the evangelization of America.



Navajo names are exchanged for those more pronounceable when the children become members of the mission school, to the satisfaction alike of teacher and pupil. It was, however, somewhat in the nature of a surprise to certain Board officers to find their "doubles" among the dusky children of desert and plain in the Jewett school. The ever convenient camera enables us to present these "doubles" to our appreciative readers, even though in so doing neither party has been consulted.

Reading from left to right, the names are: Sarah F. Lincoln, Susan F. Pingry, M. Josephine Petrie, Thomas C. Moffett, J. Ernest McAfee, Harvy Olin Dixon, James Dodge.

A MESSAGE FROM THE TREASURY DEPARTMENT

By V. May White, Treasurer

"I breathed a song into the air,
It fell to the earth, I knew not where ;
* * * * *

Long, long afterward * *
The song from beginning to end,
I found again in the heart of a friend."

THUS sings Longfellow The Bible version of the same thought is: "Cast thy bread upon the waters; for thou shalt find it after many days."

So our missionary gifts and prayers pass from us as bread cast upon the waters, as a song breathed into the air. And the afterward? The prayer is breathed into the ear of One in Whose calendar a thousand years are as one day; and the gift may be bread borne out on the River of Life to feed hungry souls—or it may be just a sum in arithmetic.

"But," says one, "what does my particular gift do? I want to be practical and see results of my giving; I want to find my bread or my song and recognize it." This is a pretty general desire, and so gifts come to us—five, ten, twenty, one-hundred, five-hundred dollars—designated for some special object, or with the request that they be used for something special, or to meet the "greatest need." Wherever a soul has not heard, or having heard has not accepted Christ as a Savior from sin, there is the greatest need. But it may be necessary to spend the money on material things in order to meet that need; the Bible may be on the field and the teacher or missionary—possibly the pupil is provided with a scholarship, and yet it may be necessary to expend the amount in meeting his material comfort and well-being to win and hold a steady influence over him; or, to carry out our figure, the bread must be served attractively, the harmony of the song must arrest his ear before he desires to make it his own and give it lodgment in his heart. When the risen Lord appeared to His disciples on the shores of Galilee, He recognized their physical need after a night of toil and prepared a warm meal to satisfy it. It was not until after they had broken their fast that He gave them the divine command to feed His hungry sheep with the bread of life. And to this day the call of God often comes after the recognition and supply of physical necessity.

But many have not yet come to realize that missions deal with very human girls and boys and women and men, and a comparatively large number prefer to contribute toward a scholarship or teacher's salary, and then desire to correspond frequently with the individual, to be kept in vital touch with their own special corner of the mission field. They are constantly listening for the speedy answer of their song and desiring to have returned to them in different form the bread which they have cast upon the waters, forgetting the "long, long afterward"

Now let me tell some of the perplexities that arise through the increasing tendency to specialize contributions. First: the burden of correspondence, added to the ordinary school work of the teacher, where many societies unite in her support and *all* want a share in her time and interest. A deep personal interest is often fostered, which is pleasant and helpful both to the teacher and societies interested, but if, for any reason, she is removed, transferred, or circumstances necessitate an adjustment of salary, every society interested wishes to be informed of the fact and its cause. In some instances this may be embarrassing and scarcely fair to the teacher, and the office correspondence, always heavy, is unnecessarily increased thereby. If the pupil assigned on a particular scholarship does not do very well, or leaves the school, disappointment is sure to follow, and if this occurs more than once discouragement and a loss of interest in all missionary work is apt to be the result.

Again, if the salary or other definite pledge is not met, the society may regret it, or may say nothing about it, and the deficit must be made up from the General Fund; but—to an increasing extent—if more money is given than the exact amount of the pledge, we are asked to hold it over against a possible decrease in the amount the next year; this complicates bookkeeping and virtually mortgages the next year's receipts by just so much.

Where a *whole salary* is pledged by local or presbyterial societies, a teacher will be assigned; in such case let one correspondent be named who will see that the

quarterly letter is passed from one society to another: the same rule applies to a full scholarship pledge. Where smaller sums are given, either to a general salary or scholarship fund, let the general news from the mission field be accepted as a return or gain in your investment, and rejoice in every triumph of grace as your own, for in it you have had your share through gift and prayer.

Now, the treasurer has laid these particular problems of her office before you to ask for your sympathetic co-operation, which she feels will be assured as soon as the situation is recognized, for the attitude and spirit of her correspondents are almost universally kind, considerate and helpful. The problems suggested testify to the desire for definite knowledge, the zealous

longing to see results, to watch the germinating of the seed, and to enjoy, through the missionary substitute, something as nearly akin to the experiences of personal service as is possible for those whose duty it is to "stand by the stuff." But we all may have a personal share in the work, and a most important one, through unceasing, importunate prayer, following the gift He has laid in our hands to be given back through missionary channels. Every truly uttered prayer, "Thy Kingdom come," every dedicated gift enters into the Father's scheme for the world's redemption and must hasten the time when the sweet "song of the redeemed" will be echoed back to gladden your heart, and the bread will return to nourish your own soul.

FREEDMEN'S FOREWORD

By Susan L. Storer, Secretary Freedmen's Department

THE school work was never more encouraging; far more pupils apply than can be accommodated. They are eager to learn; they should be of some use in the world. Shall we refuse to give them a chance? Upon whom does the answer depend? What will you tell your Master you can do for "these least"? Some of our graduates have started little schools at their own homes, thus trying to pass on the privileges they are enjoying. They are handicapped for lack of books, maps, seats—everything which goes to make up the school equipment of to-day in our white schools; yet they have the love of Jesus and the missionary spirit in their hearts, and they are "letting their light shine"; amid their discouraging circumstances they write cheerfully, hopefully. They need, besides the things mentioned, materials for their sewing classes; they need many things which you can give.

A PART FOR EACH

The attention of synodical and presbyterial officers is especially desired, that our Freedmen's cause may be fully recognized and placed before women's and young peoples' societies and Sabbath schools as a part of the work which God placed before them, and for which the Christians of this land are responsible.

Synodical officers should make the work plain to all the presbyterial officers. Study and know about the work so as to be able to place it intelligently before others. It is intensely interesting—look into it, with prayer for a Christ-like vision. Make it *real*. Do not rest with a single reference to it. God gave us this work; He has also given His people the money to carry it on. It is "our Father's business." If synodical officers will tell and pray it into the hearts of the presbyterial officers—as partners with God—the \$80,000 needed for this year's work will be reached. Get the vision and hold it up to your workers.

Presbyterial officers should look to their synodical officers for full directions as to what is to be done, and how it is to be done. Work together, cordially and in hearty sympathy. Bring your "companies" into line for drill in "ways and means."

"Our Father's business" needs to be carried out just as honestly and purposefully as any secular business. Much more so, for this pertains to the things which count in eternity.

Presbyterial officers, you come into close touch with the "rank and file" of God's people. Touch vitally every local leader under your care—make the work interesting. Know what is wanted. Tell them how to interest their auxiliaries, their young people, their children. Open up the fountains of prayer and gifts. Your local officers go right to the spring from whence all these little rivulets come. Keep the little streams open, so that the Lord's treasury will have the money needed.

Tell them how to send their contributions—through the treasurer of their presbyterial societies, always being careful to designate "For Freedmen" all money so intended. This is very important—not all auxiliaries understand it.

Follow the instructions given in the "Outline of Work" for this coming year, which will be sent to synodical and presbyterial officers in September. See that every local society receives a copy of this Outline.

The two objects you will have to present are "Pledges" and "Building Fund."

Presbyterial officers, your own hearts must be moved with compassion before you can move your forces to pray and give. You are going through the gates, preparing a way for the people, casting up a highway, gathering out the stones, lifting up a standard for the people, making ready a kingdom for our King—and His glory shall be seen upon thee."

ONWARD ALL!

"When God says 'Forward!' let not one of His people sound a retreat."

INDIFFERENCE to missions is the worst kind of treason. Enthusiasm for missions is the measure both of our faith in Christ and our love for man.—*Henry Van Dyke.*

"LET us make America truly Christian, that she may the more certainly fill the large place in the history of the world that God desires her to fill."

"TAKE then this day from God, as a solemn trust which he commends to thee: and that it may be well begun, spend the first hour with Him."

YES, LORD

"ONE great eternal yes
To all my Lord shall say,
To what I know, or yet shall know,
In all the untried way."

WITHOUT QUESTIONING

"BUT to the spirit-elect there is no choice;
He cannot say, This will I do, or that:
A hand is stretched to him from out the dark,
Which, grasping without question, he is led
Where there is work that he must do for God."

CONSECRATION

"LORD of the living harvest that whitens o'er the plain,
Where angels soon shall gather their sheaves of golden grain,
Accept these hands to labor, these hearts to trust and love.
And deign with them to hasten thy Kingdom from above."

"THY servants are ready to do whatsoever my Lord the King may appoint."

THOSE WHO GO

"FOR those who go, Lord, blessed days
Of song and service, prayer and praise;
The strength to labor, and the grace
To meet each care with smiling face.
Thy faithful friendship may they know;
Thy blessing, Lord, on those who go."

THOSE WHO STAY

"FOR those who stay, dear Lord, we ask
The vision that exalts the task.
May toiling Marthas find it sweet
To sit with Mary at Thy feet.
Thy will be done on earth we pray,
By those who go, and those who stay."

MAKE THIS A DAY

"MAKE this a day. There is no gain
In brooding over days to come;
The message of to-day is plain,
The future's lips are ever dumb.
The work of yesterday is gone—
For good or ill, let come what may;
But now we face another dawn.
Make this a day."

"Though yesterday we failed to see
The urging hand and earnest face
That men call Opportunity,
We failed to know the time or place
For some great deed, what need to fret?
The dawn comes up a silvery gray,
The golden moments must be met,
Make this a day."



"IN THE HEART OF THE MOUNTAINS"

WHAT SHALL WE DO THIS YEAR?

By Katharine R. Crowell

IN the first place, we shall, of course, do something that is "worth while"; and something new and fresh and inspiring, for of all missionary workers, we, whose field is Home Missions, are the least excusable if our meetings become dull and flat and unprofitable. Is not something new happening every day in our country? Are not conditions changing all the time? Each day indeed gives a shake to the kaleidoscope—and lo! a combination never before seen. Think how these hurrying events affect our work!

For instance, New Mexico is about to become a State. This will mean perhaps many unlooked for things, but one sure thing is that the Mexicans will need more than ever the development of mind and the buttressing of those strong Christian principles taught in our mission schools. It will certainly be an interest quite new and fresh that we shall bring to our November study of the day schools in far away, remote little plazas, and to Menaul and Allison, and the Mary E. James School. Then there are our Indian schools. *Get ready* for February meetings by a preliminary reading up of new government policies affecting the education of the Indian. Other new happenings are affecting the Indian too. Watch the daily papers and the magazines and presently Tucson and Good Will and our other Indian schools will take on a new dignity and seem to grow larger as you look—or, rather, your more carefully trained vision will gain a truer perspective and will take in a wider horizon than ever before, and is there anything more inspiring than an ever-widening mental and spiritual horizon?

Again, many of us studied the "Land of the Totem" only last year; but much is happening in Alaska. *Watch out!* and then see the new glow of interest shining on the Sheldon Jackson School, and on Barrow and Gambell and Haines and all the sparkling points where the Woman's Board is holding forth the Word.

Things happen in Utah too! And also in the mountain field. Inspiring, indeed, it is to see how bracing in effect have been the teachings of the mission schools, and the personal influence of teachers and missionaries—until now the standards of whole communities have been raised, and in many instances raised to the height of the self-administration of schools and churches. Certain it is that none of us need travel even in last year's rut in the coming December!

As for the January subject, "The Foreigner"—

he (and she) is ever new among us, and Ellis Island *each day* of the year presents fresh problems for us to struggle with, fresh impetus to enthusiastic effort. The distribution of the immigrants throughout the country, and away from the great cities where they most desire to congregate—there is still time before January for us to read up on this burning question.

Then there are Porto Rico and Cuba! "Things" are not standing still there either. But let us admit at once, that most of us do not know *very* much about our work in these islands—now, frankly—do we?

Well, then, is not *this* what we shall do *this* year? Over and above all the inspiring study of the regular monthly topics—shall we not in study class, or elsewhere, put in some good hard work in really learning about Porto Rico and its needs? And then when the May meetings come there will, indeed, be inspiration and freshness, for each one will come filled with what has been aptly called "the enthusiasm of exact knowledge."

Now, as to the source of this knowledge: I think we have never yet found when we really wanted to know more about these and kindred subjects that the Woman's Board failed to supply the means to obtain it. If ever, certainly not this year. To begin with Cuba and Porto Rico—"Advance in the Antilles," by Dr. H. B. Grose, the well beloved author of "Aliens or Americans?" is already (and also all ready) on the shelves of the store room (price in cloth, 50 cents—paper 35 cents); you will see from the goodly numbers that some one has had faith to believe that *this* is what we shall do this year—viz., Study Porto Rico—all of us—women's societies, young people's societies, the Westminster Guild—in fact, all the grown-ups. "Advance in the Antilles" is ready for all, and reference libraries to boot, and helps on our own denominational work.

Also for the boys and girls there will be their own special book: and because Porto Rico is a part of our own country, and because on the next Fourth of July forty-eight stars will shine in our field of blue, and because either Hawaii, or Alaska, or Porto Rico is likely to become the next State, the title of the book is, "Star Forty-nine"—with a question mark annexed. The author of "Alaska for Juniors," "Coming Americans," and "Pioneers" is also the author of "Star Forty-nine?" and intends to follow out in her new book, as in previous ones, her liking for maps and other things. The new book is to be ready in the autumn.

On other fields there are new school leaflets; for instance, "Citizen-Making at Menaul," "Tucson—A Moving Picture," "Transformations at Wolf Point," "In the Heart of the Mountains,—a Sketch of Bell Institute," and "When the Postman Comes to St. Lawrence Island."

The Cradle Roll Tens have now the much desired Certificate of Membership, showing a row of ten little sunbonnet babies, and also their "special object" leaflet, which unfolds and unfolds, showing the necessity for kindergartens to help in making little Americans.

The Thanksgiving Service for Sunday schools is all ready too. There is a very special reason this year that it should be a good one—and most attractive. And so you will doubtless think it when you see the little book (about three by three inches in size) in glowing red cover, with captivating little specimens of all our varied wards printed in three colors. Inside there are more pictures—and stories. The primary purpose of the book is to help the children of the Sunday school to earn money for the offering, but those who have seen the book think the Literature Department should be prepared to fill many and large orders for the gay little book as a Christmas present to the little primary folks; also, we are much mistaken if every young mother who sees it does not procure a copy to tuck in a Christmas stocking, or to put on the Christmas tree—certainly every young mother who cherishes away down in her heart the purpose that her children, "Growing up in America," shall be enlisted heart and soul for Home Missions. The title of the book is "Growing up in America," and the price is only ten cents a copy; but the date of ordering for Christmas presents should not be later than the *middle of November*, lest disappointment result—but there will be no disappointment if orders are sent in at this date.

The fresh and bright program for the Thanksgiving service is so arranged it *need* require only ten minutes to carry through; on the other hand, an hour may be interestingly filled by it. The superintendent suits himself and his school in this regard. We do not need, however, to be very explicit as to this service here, since every Sunday school of our church will receive a full announcement and sample program with *fac-simile* of the book cover and the coin receptacle which, because last year's little bags were so popular, is a bag exactly matching in color the cover of the book. [Note: Synodical and



FROM THE NEW LEAFLET, "A SKETCH OF BELL INSTITUTE"

presbyterial officers may also have the announcement and sample program upon request.] "Growing Up in America" may also be recommended to leaders of *little* children's mission bands.

The Prayer Calendar for 1911 will be ready early—earlier than usual—this year, so that all "Synodicals" and "Presbyterials" may have it on their tables if their orders for it are received in time. The devotional topics for the coming year are new, and each school has a fresh item of information. Price, ten cents as usual.

One meeting we desire above every other—this year as always—namely, the annual praise meeting. For this a new service is ready. It is entitled, "For Every Good Gift—A Service of Praise." It is a service of praise—every prayer breathes it, every song sings it, every word wins it; let us hope that every spirit of heaviness will disappear under the comfort of this "garment of praise." The price of the Praise Service is the same as usual, \$1.00 per 100 copies, 2 cents per copy.

There are many other possibilities for the coming year, to describe which space fails. They may be found, however, on the last cover page of the magazine, and in the autumn number of *Tools in Type*. Consider them carefully and you will have no need to worry over the oft recurring question, "What shall we do this year?"



☘ ☘ ☘

These three pictures are among the unfolding attractions of the "special object" leaflet for the tiniest tots.



MISSION STUDY CLASSES

MISSION STUDY

By Mrs. D. B. Wells

What it is not! It is not being poured into; it is not rapid absorption and more rapid evaporation. It is not a way of acquiring knowledge by aviation. Too many so-called study classes are fine Pullman coaches in which the porter does all the work, with this unfortunate difference, that the passengers never get anywhere; they never "arrive."

What is it? It is gaining by real personal study and contact with other students a broad and thorough knowledge of missionary topics, peoples and workers. It is taking time and effort to *know* instead of skimming a subject. It is dignifying the study of God's work in the world to-day just as we dignify the study of literature and science and art.

There are two ways of taking up Mission Study, based upon local conditions, either of which, however, may be put into operation in any community. It is the old story of "where there's a will, there's a way."

The first way is in connection with the regular monthly meetings of the missionary society. Its advantages are: reaching a greater number of women; utilizing an organization already in existence; enlisting older women whose habits of study are not so well developed as those of the younger membership. Its disadvantages are: meetings too far apart, thereby losing the inspiration of the preceding meeting; a formality which prevents free participation and discussion; an hour of meeting which debars a scholarly element in the community from attendance. To obtain the best results from this style of study, it is advisable to observe certain limitations which may be indicated by a suggested program.

The usual time allotted to a missionary meeting is one and a half hours. Divide that time in this way:

(Begin promptly)

Twenty minutes. Devotional Service. Have it thought out beforehand, heart-felt, appropriate to the topic of the meeting.

Ten minutes. Business. All worked out through standing committees whose recommendation should carry with it acceptance without discussion, except in very unusual cases.

Ten minutes. Current Missionary News. Crisp, fresh, valuable, one minute reports from women who each represent for six months or a year some special topic, their items gained from general reading as well as from that distinctively missionary.

Five minutes. Unexpected and imperative business.

Forty minutes. Mission Study. At each meeting one chapter of the book, previously read by every member of the society. Three topics selected from the chapter presented by three

speakers, showing the main phases of the subject, occupying about eight minutes each.

After each one, a discussion, a quiz, a map talk, side lights, etc.

Five minutes. Closing Hymn and Prayer.

(Close on the minute.)

The other way of taking up Mission Study is by far the better as to enjoyment and results. Get together a small group of people, not more than a dozen, whose home-location, tastes, ages, social and church affiliations, all foster such an association. The ideal company consists of six couples, meeting in the evening, gathering about a stretched-out dining table, with maps, charts, note books and reference literature. This group meets for six consecutive weeks, is entirely informal in its methods, but presents a program which has been carefully arranged by a leader and thoughtfully prepared by those taking the set parts. It encourages full and free participation in discussion. The gain in such a class consists in the continuity of study and interest in the book preserved by the frequent meetings; the advantage of having a man's as well as a woman's viewpoint—we need always to be careful not to feminize missions—and the opportunity for more thorough and careful study. If the six couples represent six different denominations, all the better. It is helpful to look over denominational walls.

Or make it a neighborhood class of women, meeting for six weeks. A well-known church has ten such classes. Twice during the weeks of study they all come together to compare notes and results. At the close of the time, the best and most vitalizing part of the work that has been done is selected by a committee of one each from the various classes, and a program is presented at a prayer meeting or Sunday evening service; thereby attracting others to join the next class, and also furnishing information to the whole church membership. These closing meetings have never yet been voted "dull." Moreover, a marked interest in Home Missions has been developed in that church and community, extending to the Young People's Society and the Sunday school.

One country community has a class of eleven members, some of whom live seven miles from the meeting place, some six, some five. The leader, who was at first skeptical as to the possibility of a class under such conditions, reports that last winter no member of the class was absent from a single meeting. There are possible "lions" in the way of every good thing; but they only growl—they never bite.

At a recent Summer School of Mission Study, opportunity was given for a brief expression of testimony as to the value of such mission study.

"It set me thinking." "It provided a splendid topic of conversation at the dinner table."

"It broadened my ideas of service." "It developed interdenominational fellowship." "It created a demand for better literature in the Sunday school and public libraries." "It made me read the newspapers and magazines from a new viewpoint." "It stirred up my brains, pricked my conscience, and quickened my activities." "It gave me an intelligent conception of the needs of my own country."

The text book for study this coming year is "Advance in the Antilles." It is written by Dr. Howard B. Grose, who wrote "Aliens or Americans?" and "Incoming Millions," a guarantee that you will find the book packed full of information and facts, stated in an illuminating and fascinating manner. Get the book *now*, and read it through at one sitting as a preliminary step.

It concerns a most vital and big topic; the opportunity, which in God's providence has

been given to the United States, to set before the whole wide world the first attempt ever made to practice the Golden Rule as between nations. It's the story of the United States acting the part of the Big Brother to a weaker and smaller nation. It's the story of the coming of the Kingdom here on the Western Continent in the twentieth century. It will make you glad that you are an American. It will show you something of God's purposes in national history. It will help you to try to think God's thoughts after Him. And it will thrill you with a new and large vision of what you may do to hasten the coming of His Kingdom.

Begin to talk Mission Study *now*, and to get people, your "set," interested in the plan and purpose of it, so that in October, which is the best month for beginning, you may be all ready to take up this work under the most favorable conditions. "Do it now!"

GAINING MEMBERS

IN SIX MONTHS' TIME

IN the Central Church, Chambersburg, Pa., there are two organizations, the Home and Foreign, but the meetings are always held together, and largely the same women belong to both. Some eight or ten women had been coming together once a month and reading about, talking of, and praying for the work. There were a much larger number of contributing members, but the meetings had always been small, and somewhat discouraging. The pastor's wife, though an active member in both societies, was an officer in neither. She fell to thinking and praying over the question of arousing the interest of the women in missions, and with this result: She decided to invite all the women of the two societies to the manse for a social afternoon, asking the presidents of the two societies to receive with her. Personal invitations were sent by her to every contributing member of the societies; forty women came, and had a nice, sociable time; refreshments were served, and the only thing which savored in the least of business was an announcement which was made toward the close of the afternoon, that a month later there would be a rally day, and that the time intervening would be devoted to a new membership campaign. They fell in at once with the idea and worked enthusiastically.

The results were seen at the rally meeting. There was an interesting program, there was special music, a charming talk by a member who had recently visited the Holy Land. The large lecture room was beautifully decorated with flags and flowers, and pyramids of mite boxes, both Home and Foreign, well arranged in a most attractive way. At the close of the program orangeade and cakes were served and there was a good social time. Seventy-five new members were reported as the result of the month's work. There was an audience of at least eighty-five women, and the Home Mission Thank-Offering was \$81.75, \$21.75 in excess of what it had ever been before. One

month's hard work, but the prayers of the years were behind it. Immediately plans were commenced for the next meeting, hoping to have it as full of enthusiastic interest.

At the end of six months the membership of the Home Society stands at eighty. Formerly there had been eight or ten ladies at the meetings; now the usual attendance is forty, on one occasion eighty being present and on one of the worst days of the winter twenty-eight.

There is in the church a Ladies' Aid Society called the Circle. As all the ladies of that society are now also missionary society women, it was decided to use the stated monthly meeting of the Circle for practical missionary work. Therefore, carpet rags were sewed and woven into rugs for the girls' rooms at Scotia Seminary. After that was completed the piecing of comforters was begun. These, when finished in the fall, will be sent to some school where there is a demand for warm bedding.

This practical work has been of great help in sustaining enthusiastic missionary interest.

In February a rousing Praise Service was held. It was interesting to observe that not one of the ten women who served refreshments at the Praise Service had been a member of the society six months before. The offerings through the Woman's Board will be fifty per cent. in advance of last year.

SHE WON HER

I have a friend who in her younger days did not believe in missions, but to-day is an active, earnest worker in the missionary society, and this is the way she was won:

A member of the society would send her a note in the morning inviting her to the meeting in the afternoon—often would come and wait for her to dress. This member marked articles in the magazine that she liked and sent to the friend. She prayed for her. She won her. So may we win others. So may we interest the uninterested.

WORK THAT PAYS

The following is the plan to which allusion was made in the Pennsylvania Synodical report in connection with the Annual Meeting:

In one of the larger cities a systematic canvass has been made, in one of the churches, of its entire membership of women in the interests of Home Missions. Every woman in that church who was not already associated with either the young women's society or a Sunday school band, was visited by a member of the auxiliary.

The plan of giving and the purpose of Home Missions were explained, an envelope left with the request that the recipient place within it, *each month*, whatever amount of money she felt able and willing to contribute to the cause, and to either bring or send it, *each month*, to the missionary meeting or place it on the collection plate at a Sunday service. The envelope was distinctly marked so that no mistake

might occur. Literature was left with those women who for good reasons could not attend the missionary meetings; this literature to be renewed from time to time. The plan has been successful in increasing the gifts and interesting more women. Some women, who before contributed a dollar a year, are now giving ten cents a month—a gain of twenty cents a year. Some women who before gave a dollar a year, are now giving twenty-five cents a month, a gain of two dollars a year. This system necessitated a large amount of planning and visiting and consumed much time and physical strength; but a Christian woman who consecrates her time, her strength, her ability, her energy and her ingenuity to the Lord's service can do wonders in broadening and enlarging the mission work and in deepening and increasing her own Christian influence and joy.

HOW TO PLAN A LITERATURE MEETING

By S. Catherine Rue

OUR Literature Department has its hand, so to speak, on the pulse of the women's societies. From the letters requesting literature it is possible to determine what local organizations are planning and doing, and those which are most active order leaflets most frequently and report most interesting and profitable monthly meetings.

Recent demands for suggestions and helps to develop programs that shall deal exclusively with the subject of literature have exhibited a spirit of advance in a most gratifying way. Such a topic enlists the interest not only of those who participate in its preparation, but it helps all members who attend the meeting to become better acquainted with the secretary of literature, her aims, and the publications she advertises.

For any who may wish to include this topic in next year's calendar we give the following program, which is merely suggestive. It may be deemed advisable to shorten it, to review other books than those mentioned, or to sing other hymns. In any case, its preparation should be most thorough, in order that every part shall be so promptly executed that those in attendance shall consider the meeting too short rather than too long. Allow time to receive orders for the publications that are on display. Our department will be glad to receive descriptions of literature meetings.

PROGRAM

"Good the more communicated, the more abundant grows"

Topic—Home Mission Publications

DISPLAY

Posters. Conspicuously located, displaying Prayer Calendar, HOME MISSION MONTHLY and *Over Sea and Land*.

Table of Literature. For display, distribution

and sale. If possible have some members of the society order missionary books or other printed supplies which shall be delivered at this meeting.

Hymn—"Fling out the Banner." (No. 389 "The Hymnal," Presbyterian. Tune "Waltham.")

Prayer—For literature prepared.

For literature distributed.

For literature secretaries.

For literature results.

Scripture—Responsive Bible Reading: "Power of the Holy Spirit No. II." (Purchasable from Literature Department, 8 cents per dozen, 40 cents per 100 copies.)

Hymn—"So let our lips and lives express." (No. 373 "The Hymnal." Tune "Wareham.")

Paper—An appeal. "My desire and expectation for each member of this society," by the Secretary of Literature.

Open Conference—

- 1 The value of the HOME MISSION MONTHLY to the individual member.
- 2 Why subscribe for *Over Sea and Land*?
- 3 How our society may acquire and use a Home Mission library.
- 4 How a busy member may keep well informed on missionary topics.
- 5 The value and use of the Prayer Calendar.
- 6 How leaflet publications may be used by the local member and the meeting leader.

(2 minutes each.)

Book Reviews—"Sheldon Jackson," by Stewart. "Immigration Tide—Its Ebb and Flow," by Steiner.

"Advance in the Antilles," Grose. (5 minutes each.)

Prayer—For results in this society.

Paper—"The Power of a Single Fact."

Solo—"Hushed was the evening hymn." (No. 699 "The Hymnal." Tune "Samuel.")

NUGGETS IN THE ROUGH

GATHERED AT PRESBYTERIAL MEETINGS

By Lydia Hays

FORTY-ONE prayer calendars were taken this year in one church because *one woman* took it upon herself to sell them whenever she had the opportunity.

An old woman once said, "When your bread don't *raise* don't throw it away, but clap in some more *raising*." Do not give up societies, but help them by sending some one to inspire them to new life.

"If you cannot organize a *circle*, organize a *triangle*, or two will form a *line*, or if only one, a *dot*."

In an Indiana Presbyterian, at roll-call, one society responded by saying, "Every member of our society answers at roll-call with a sentence prayer. Eighty-five per cent. of the members will lead in prayer."

Another reported, "Our Pastor is so helpful in our meetings. He always attends and is ever ready to fill in when anyone disappoints us."

In one town they have a "Home Division" all in one family. Grandmother is president, mother secretary, daughter treasurer and the maid is the audience, while the brother is an associate member.

PLANS AND METHODS

SELF-DENIAL MONTH

Peoria Presbyterian Society observes annually, throughout the locals, a month of self-denial, from the May to the June meeting, the object being to enlarge the summer offering.

MY SYNODICAL BOOK

The Texas Synodical President keeps a list of the letters she writes and *why* she writes them, under the following heads: (1) Home Board. (2) Foreign Board. (3) My Twelve Presbyterian Societies Arranged Alphabetically. (4) Telegrams. (5) Telephones.

GUEST DAY

This Guest Day is observed by Peoria Second Church. Representatives from the other societies in the city, including those of other denominations, are invited, and little talks by the guests reveal "their ways of doing things." This society also has a Presbyterian Day, when the presbyterial officers are invited to be present, each "saying a word."

IN THE EVENING

Our society sometimes has a meeting on Wednesday evening, joining with the church prayer meeting. Some who cannot well open their houses act as hostesses on the occasion, and serve lemonade and wafers to all after the service. On one of the occasions—they occur in summer usually—the program committee asked the aid of the gentlemen, and three who took topics assigned professed new interest in women's work for Home Missions and deeper interest in all missionary work, through the looking-up required.

ROLL CALL

This is answered in a variety of ways in the auxiliaries. Some respond with texts upon themes, others with quotations, still others with names of missionaries or mission stations. In the carefully prepared and attractive booklet program of the Woman's Missionary So-

ciety of the First Church of Maryville, Missouri, is a suggestion for roll call at one meeting of the year which should work out with good effect. "What do I owe?" is the subject of each woman's answer, and gives room for individuality of response.

LUNCH SERVED

The missionary society of Gunton Temple, Washington, D. C., has found that the custom, during the past few years, of serving lunch at each missionary meeting is very satisfactory. The membership has increased from eight in a private home to forty-five or fifty in the church. They report having most interesting meetings, and a most enjoyable time during the lunch hour. At eleven o'clock there is transaction of business, followed by a portion of the program; at 12.30 they adjourn for lunch, which is prepared each time by a different committee, always five women. Following the luncheon, the meeting reconvenes and the program is continued until adjournment at two o'clock.

A UNIQUE CONTEST

To train the members of her society to "take part in meeting" the secretary of literature of a Kansas society has devised this unique contest. The society was divided into "Home" and "Foreign" divisions, fifteen members on each side, with a capable leader for each.

The contest is to continue for several months. To win a "point" for her side, a member must be present at meeting, with an item of current missionary news, about Home or Foreign Missions, furnished by her leader, if she cannot find one herself, and she must repeat, *not read*, her item.

The side losing (winning the fewer "points") must furnish the entire program for a public meeting at the church, with the whole congregation invited, some evening at the close of the contest. This plan might well be adopted in many societies.

PREVIOUS ENGAGEMENTS

The calendar for officers and committee members of the New York Avenue Church, Washington, D. C., is headed, "Previous Engagements"—a capital way of impressing upon the members their obligation to the society. The card is long and narrow, and one below the other appear the following items, which no member can fail to understand as engagements which should be considered prior to all others.

FIRST WEDNESDAY—Executive Committee Meeting.
SECOND WEDNESDAY—The Monthly Missionary Meeting.

AT THE CALL OF THE CHAIRMAN—Meetings of Home, Foreign, Reception, Music, and Shut-in Committees.
PRESBYTERIAL—Last Wednesday in the month, Presbyterial Prayer Meeting.

HOME—The Quarterly Meeting, held the Second Thursday in March, June, October and December.

FOREIGN—The Third Tuesday of March, June, October and January.

OUR PRIVILEGE—We are laborers together with God.

OUR RESPONSIBILITY—Work to-day in my vineyard.

OUR OPPORTUNITY—Now. The King's business requires haste.

OUR PRAYER—Lord that our eyes may be opened.

A CALENDAR WORTHY EXAMINATION

Study of the 1910 year book of the Woman's Society of the First Church of Colorado Springs, Colorado, proves it to be so full of unique features well worked out that we describe the contents of several pages for the benefit of other makers of programs. For instance, one of the first pages presents the subjects of the devotional half-hour of each meeting for the first six months. They are conducted by the same leader and are consecutive in thought, being studies in Henry M. King's "Why We Believe the Bible."

I. The Light from the Monuments.

II. The Voice of History.

III. The Witness of the Bible Itself.

IV. The Proof from Miracles.

V. The Testimony from Christian Experience.

VI. The Evidence from the Triumph of Christianity.

The January page shows that for that month's meeting there were to be six papers on "Present Day Problems"—three Home Mission "problems" and three Foreign (the society is Home and Foreign)—In Alaska, In Utah, In Porto Rico, In Turkey, In Korea, In Persia. In this way other mission fields than those which form the subject of the Home and the Foreign study books are not entirely neglected. This is a wise provision and met in a way to provide an interesting program as well.

The meetings of the next five months are de-

voted to the subject of the Home study book, but the first three of these are of a popular nature, and so attractive that those in attendance would surely wish to follow the course to the end as planned. The first program is on the subject of Negro Literature and Music, and the details are: Booker Washington; W. E. B. Dubois; Reading from "The Soul of Black Folk", Music; "Folk Songs"; Paul Laurence Dunbar; Reading from Paul Laurence Dunbar. The second month's program is a lecture, "Some Needs of the Southern Negro," preceded by a missionary tea at the church and the Baptist ladies invited. After this interesting introduction, the three remaining months of the Home Mission part of the year are given to the study book on the Negro under the subjects: His Early History; His Chattel Days; His Present Condition.

There is one page for the week preceding Easter, the week of "Prayer and Self-denial," services to be held on three successive days upon the topics: Spiritual Strength the Foundation of our Work; The Blessedness of Service; Fruitful Christians.

The second six months of the year is worked out equally well for the Foreign Mission topics and study book.

CHANGES WELCOME

At different seasons of the year it is wise to introduce variety of method in missionary meetings. The new ways may be no better than the old, but a change in itself is often welcome. The Young Ladies' Circle of Birmingham, Alabama, as the summer months approached last year, thought it would be well to bestir themselves to keep up interest in meetings through the hot weather. Their meetings had formerly been held in the church; they decided to hold them at the homes of members, the entertaining member to receive each time. At the first meeting the subject for discussion was "Our Mission Boards and Their Work," with a practical talk by their president on synodical and presbyterial officers. Music interspersed made an enjoyable as well as instructive program; then followed the social feature of the meeting. The August meeting was similar, except that the pastor gave a talk on "Mountain Missions and People," which was particularly interesting, as the Circle was educating a mountain girl at Bell Institute.

LIFE MEMBERS, 1909-1910

Twenty-five dollars paid at one time enrolls one as a member of the Board of Home Missions. Ninety-three additional names were enrolled during the past fiscal year.

Mrs. Robert Anderson, Lansdowne, Pa.—First.

Dr. D. P. Anderson, Santa Rosa, Calif.

Mrs. C. H. Abernethy, El Cajon, Calif.

Mrs. Maitland Alexander, Pittsburgh, Pa.—First.

Miss Sara T. Bingham, Los Angeles, Calif.—Immanuel.

Mrs. Lucy G. Bracken, Phillipsburg, Kans.

Mrs. R. J. Blackmarr, Duluth, Minn.—Lakeside.

Mrs. F. E. Barber, McPherson, Kans.

Mrs. E. B. Baker, Los Angeles, Calif.—Highland Park.

Mrs. J. E. Brocksmitt, Cedar Rapids, Iowa.—First.

Mrs. A. C. Branum, Bridgeport, Ohio.—Kirkwood.

Mrs. L. C. Bell, Huron, South Dakota.

Miss Laura E. Clarke, Canandaigua, N. Y.

Miss F. G. Childs, Chevy Chase, Md.—Washington City Presbytery.

Mrs. Elizabeth Cameron, Alta, Iowa.

Mrs. Frances Camp, Ypsilanti, Mich.

Mrs. George H. Church, Bergen, N. Y.

Mrs. Robert Clayland, Bridgeport, Ohio.—Kirkwood.

Mrs. W. M. Cheek, Blairstown, Mo.

Mrs. Fred H. Dnnham, Batavia, N. Y.—First.

Mrs. John Y. Ewart, Newton, Kans.

Mrs. Nancy Ellison, Minneapolis, Minn.—Andrew.

Mrs. John J. Evans, New Philadelphia, Ohio.

Mrs. C. W. Ellis, Rome, N. Y.

Mrs. Amy Saxton Fulton, Los Angeles, Calif.—Immanuel.

Miss Anna M. Ferris, Monroe, Mich.
 Miss Nannie Floyd, Evansville, Ind.—Grace Memorial.
 Mrs. A. M. Gantz, Los Angeles, Calif.—Highland Park.
 Mrs. H. B. Greenlee, Minneapolis, Minn.—Bethlehem.
 Mrs. M. B. Gilmore, Wellington, Kans.
 Mrs. Addison Gardner, Brockport, N. Y.
 Mrs. Benjamin D. Hopkins, Albany, N. Y.—First.
 Mrs. Janet Henderson, Los Angeles, Calif.—Immanuel.
 Mrs. Margaret A. Hurd, Utica, N. Y.—First.
 Mary Louise Hutchins, Monrovia, Calif.
 Mrs. E. D. Hoag, Hutchinson, Kans.—First.
 Mrs. E. H. Hotchkiss, St. Ignace, Mich.
 Mrs. Laura Huntoon, Santa Rosa, Calif.
 Mrs. B. M. Harger, Dubuque, Iowa.—Westminster.
 Mrs. E. P. Hood, Omaha, Nebr.—Westminster.
 Mrs. J. H. Healy, Aberdeen, South Dakota.
 Mrs. H. S. Hamlin, Chevy Chase, Md.—Washington City Presbytery.
 Miss Mary E. Hires, Salem, N. Y.
 Mrs. John M. Irwin, Pittsburgh, Pa.—First.
 Mrs. Henry Jasper, El Reno, Okla.
 Mrs. Charles Johnson, Broadlands, Ill.—Fairfield.
 Mrs. E. P. Johnston, Pittsburgh, Pa.—First.
 Mrs. Johanna Kronquist, Berkeley, Calif.—First.
 Mrs. A. N. Link, Robinson, Ill.
 Mrs. E. P. Lamkin, Clinton, Mo.—Sedalia Pres.
 Miss M. C. Mylne, Hollywood, Calif.
 Mrs. John Meigs, Pottstown, Pa.
 Miss Rebecca Mitchell, Ottawa, Ill.
 Mrs. H. A. Merrill, St. Paul, Minn.—Dayton Avenue.
 Mrs. Wm. Morton, Eureka, Calif.
 Miss Mary G. McNeil, Germantown, Pa.—Tulpehocken 2nd.
 Mrs. Deborah S. Morton, Philadelphia, Pa.—Bethlehem.
 Mrs. B. B. McCandless, Holton, Kans.
 Mrs. Clara MacDowell, Uniontown, Pa.—First.
 Mrs. H. A. Newell, Hollywood, Calif.

Mrs. Andrew Nicholls, Los Angeles, Calif.—Immanuel.
 Mrs. M. A. Naylor, Wichita, Kans.—First.
 Mrs. C. R. Norris, Monrovia, Calif.
 Mrs. C. K. Neff, Groton, S. D.
 Mrs. M. C. Newcomb, Augusta, Ill.
 Mrs. W. H. Petrie, Barre Center, N. Y.
 Mrs. M. E. Perring, Abilene, Kans.
 Mrs. Charles Pittinger, Robinson, Ill.
 Mrs. Lilla R. Phillips, Minneapolis, Minn.—Bethlehem.
 Mrs. J. C. Putnam, Boulder, Colo.—Boulder Presby-terial.
 Mrs. E. B. Reed, Los Angeles, Calif.—Immanuel.
 Miss Grace Miriam Robinson, Waterloo, Nebr.
 Mrs. Mary Roseburg, Monrovia, Calif.
 Mrs. Harriet M. Rex, Terre Haute, Ind.—Central.
 Mrs. William N. Strong, Albany, N. Y.—First.
 Mrs. K. S. Sewall, Albany, N. Y.—State Street.
 Mrs. C. M. Staub, Los Angeles, Calif.—Immanuel.
 Mrs. Lyman Stewart, Los Angeles, Calif.—Immanuel.
 Mrs. Milton Stewart, Los Angeles, Calif.—Immanuel.
 Miss Mary E. Stevenson, Topeka, Kans.—Westminster.
 Mrs. J. M. Stevens, Jenkintown, Pa.—Grace.
 Miss E. P. Stewart, Ypsilanti, Mich.
 Mrs. Alice Shideler, Indianapolis, Ind.—Tabernacle.
 Mrs. S. L. Storer, Pittsburgh, Pa.—First.
 Miss Laura M. Tuthill, Anna, Ill.
 Mrs. T. N. Thomson, Uniontown, Pa.—First.
 Mrs. William G. Taylor, Baltimore, Md.—Lafayette Sq.
 Mrs. S. S. Trevette, Minneapolis, Minn.—Oliver.
 Mrs. Martha A. Van Slyck, Walhalla, N. D.
 Mrs. Margaret Woodman, Trinity, Calif.
 Mrs. A. H. Waldrop, Robinson, Ill.
 Mrs. G. B. Ware, St. Paul, Minn.—Dayton Avenue.
 Miss Sue M. Zuver, Fountain, Calif.
 Mrs. H. J. Lawrence, Fair Oaks, Calif. Sacramento, Pres.
 Mrs. E. H. Rivett, Sacramento, Calif. Sacramento, Pres.



YOUNG PEOPLE'S DEPARTMENT NOTES

M. Josephine Petrie, Secretary

Have you seen them? The new yellow books? First of all we have the splendid Home Mission text-book, "Advance in the Antilles: The New Era in Cuba and Porto Rico." Secondly, the Reference Library, seven volumes for five dollars, all in Spanish yellow bindings. There is an inspiration in the very fact that all organizations of all denominations will study these interesting books this year. What are your plans for mission study? Who among your young people has attended a summer conference or a missionary institute? Where are the young people who graduated from college this year, and have not readjusted themselves to their local church activities? There must be, in every church, at least one individual who will be ready to direct the study of this fascinating topic; and there are so many helps. (See suggestions under "Literature Aids.") Introduce social features with your study, and make the gatherings worth while to the whole church. Send to the secretary of this department for suggestions. Do not delay your inquiries.

Three "lest-we-forget" plans: A blotter with the picture of their Home Mission representative on the reverse side was sent to all the local societies of Minnesota by their enthusiastic synodical secretary, Mrs. Davis. The sentence under Dr. Hildreth's photo reads: "Use the blotter, but don't let anything blot from your memory the fact that Dr. Hildreth, of our Presbyterian Hospital, San Juan, Porto Rico, is the C. E. missionary for Minnesota."

The Colorado secretary printed a card with the names of their missionaries on one side, and on the other the "Missionary Standard for the Young People of the Synod of Colorado." Motto: "The reward of one duty is the power to fulfill another." The "Standard" has seven requirements, which we abbreviate: (1) A definite pledge. (2) Equal quarterly payments not later than the fifteenth of May, August, November, and February. (3) Contingent fund of five cents per member. (4) Monthly missionary meetings. (5) Definite prayer for our missionaries. (6) At least one study class in Home and one in Foreign Missions. (7) Prompt response to all letters from the presbyterial secretaries.

Baltimore's busy secretary sent her card with the "Special objects for work, thought, and persistent prayer" for all the organizations. Under "Dates to Remember" she includes the summer conferences, special offerings from Sunday schools, and the dates for closing the treasurers' books.

Westminster Guild. Some of the programs prepared by local chapters have been very attractive. The Year Book of the Judson Chapter of the Central Presbyterian Church of Denver, Colorado, is quite elaborate. It opens with a fine group picture of the girls, and closes with the names and addresses of all members, including the Judson Auxiliary—those who are employed during the day and "have no opportunity for active work in the church." The booklet gives reports of all officers and com-

mittees. The membership committee calls on each young woman as she is received into the church, and gives a personal invitation to join the chapter and "thus enter the work and social life of the church." Some of the sessions are held in the morning and sewing is the order, the results being distributed among local charitable organizations. At 12.30 luncheon is served, for which twenty-five cents is charged. Friends may come by giving due notice. This is under the supervision of a committee of six, serving in alphabetical order. The chairman keeps a menu book with the price paid for each article purchased, and the number served. In addition to the regular study courses, the pastor gives talks on the government and doctrines of the Presbyterian Church. The president says: "In our gain in spirituality lies the success of the year."

What is the work of a Westminster Guild Secretary? The answer to this question, given at the annual meeting of the Woman's Board

by Miss Adams of Michigan, may be suggestive: "There are twenty-one chapters and two Circles in Michigan and I expect to visit each once during the year. Last year I traveled 3280 miles to do this, not including the trolley trips. From each I expect a communication once in two months. As about one-half the chapters are in Detroit, they can be reached by telephone. My reports go to the presbyterial and synodical presidents, and I am in constant communication with the Guild Secretary at 'Headquarters.' I have discovered that a Guild Secretary must be a bureau of information, for I am asked to speak in prayer meeting, C. E., Sunday school, and Sunday evening services, in women's societies, young women's societies and bands, and am supposed to know all about these various departments of service. But every duty is more than balanced by its accompanying privilege, and the privilege of being a Westminster Guild Secretary is the greatest I have ever enjoyed."

ITEMS OF IMPORTANCE

The New Jersey Synodical Society will hold its Annual Meeting, October 13, at the Second Presbyterian Church of Elizabeth. Arrangements are being made for an exceedingly interesting program.

The Synodical Society of Kansas will convene at Lawrence, October 5, 7. It is important that all presbyterial officers attend the conference of officers to be held Wednesday evening, October 5. First session Thursday morning, the sixth. Send names of delegates to Mrs. P. A. Glenn, 1415, Kentucky St., Lawrence, Kansas.

The Summer School of Missions, held at Winona Lake, June 25-30—its sixth session—closed with a fine record. The total registration was 352, the largest in the history of the school. We, as Presbyterians, are being aroused to our opportunity, and 151 Presbyterian women were in attendance this year at the school, 109 being from Indiana. Denominational rally days, which appeared for the first time on the program, were a new feature. Presbyterian Rally Day was Friday, June 24th. We had with us Dr. Charles Little, Moderator of General Assembly, and other good speakers, who presented our special work, as Mrs. Storer, of the Freedmen's Board, and Miss Rumsey, chair-

man of Westminster Guild. Mrs. Albert L. Berry conducted the Bible study. Beginnings of Christianity, as given to us in the New Testament, was her theme. Mrs. D. B. Wells, in a very strong and forceful way, presented the Home Mission book, "Advance in the Antilles." She gave us glimpses of its possibilities and the amount of outside study one may spend upon the subject with interest and profit. To supplement this study, we had most helpful lectures from workers on the field.

Indiana Presbyterian women were especially in evidence. The Midsummer conference of Indiana synodical officers, which includes the eight presbyterial presidents, who are synodical vice-presidents, was held during the week. Every officer was present and we had a most helpful conference.

The outlook for future work is promising. Indiana shows no desire to lower its standard, but hopes to advance.

MRS. HERBERT
CAMPBELL

Book Notice. Not every synod has such a story to relate as has the Synod of Washington, which has lately published its history in book form. It is the record of the heroic labors of patriotic and pioneer pastors and laymen, among whom are such names as Whitman, Spalding and Jackson. There is

FOR FREE INTERCHANGE

THE experiment is to be tried at once of reserving a column each month for free interchange among our constituency of questions and answers, plans, criticisms, reforms—anything calculated to strengthen our work locally, presbyterially, synodically. Does the constituency desire such an interchange? The continuance of the column will depend upon the interest manifested by taking advantage of the opportunity. Address all communications to the editor, Mrs. Delos E. Finks, and mark the letter, "Interchange Column."

HOME MISSION MONTHLY

VOL. XXIV

OCTOBER, 1910

No. 12

EDITORIAL NOTES



THE STORY OF THE "SITKA BUILDERS" for 1909-1910 was told in this magazine for July. If you did not see and read it, do so now, that you may more fully understand the splendid success of those who entered into the project. Societies which have met the conditions entitling to one or more shares in the HOME MISSION MONTHLY Sitka Building have been recorded in our columns; see August, September, October issues.

Many other societies have assisted in swelling the list of subscribers and thus increasing the Sitka building fund, even though falling somewhat short of securing a certificate. Every subscriber to the HOME MISSION MONTHLY during the year has been a "Sitka Builder" to some small extent. To each and all of these belongs the credit of the success which crowns the undertaking.

THE NEW PLAN, "EQUIPMENT SHARES," 1910-1911. When the Board named the amount needed for the Sitka building no expense of equipment was included—indeed it seemed a quite Herculean task to secure its erection. Having been so far successful, we are now in a position to attempt the equipment, and thus complete fully the splendid undertaking. It has therefore been decided to issue certificates of Equipment Shares similar to those sent out for the building—they will be printed in a different color to more completely distinguish them.

Any society that has already won a share (or shares) in the Sitka Building with duly recorded certificate, may secure an "Equipment Share" (or shares) by forwarding this year (1910-1911) a total number of subscribers equal to that of last year, and at same time making full statement as to eligibility.

Any society which did not succeed in securing the full number necessary to entitle to a share—namely, an advance of ten over the total number of the previous year—may now gain an "Equipment Share" in the Sitka Builders by securing enough more subscriptions to fill out the full number. Give full particulars when forwarding.

Further, any society which made no gain last year has now the opportunity of gaining an "Equipment Share" by sending this year an advance of ten over its list last year.

Everybody and every society has thus an opportunity to participate. If an added stimulus were needed to unite all in this endeavor it may be found in the fact that with the next issue of this magazine—November, 1910—the HOME MISSION MONTHLY enters upon its twenty-fifth year. Such an event should be marked in some appropriate fashion. What better way to do this than to put up the Sitka Building completely equipped, as a quarter century milestone—and even better than this, to win to stronger allegiance to the cause of Home Missions a greatly enlarged and intelligent constituency through the increase of regularly informed readers of our magazine?

Any society desiring to join in the undertaking may have a blank certificate of share by sending a request by postal to the HOME MISSION MONTHLY, Room 722, 156 Fifth Avenue, New York City.

❧ ❧ ❧

AMONG those assembled at the monthly public meeting of our Woman's Board, held on the third Tuesday of every month of the year except July and August, there are frequently visitors from far-off auxiliaries. Passing through New York or being in the vicinity, they have timed the visit to include this "Third Tuesday" meeting, and happily the social half-hour following the addresses permits personal greeting.

A FURTHER word as to these public meetings: It is not in the varied program alone that interest centers; the devotional service which precedes is also a source of unusual profit—plan to be present promptly at 10.30 that you may not miss this. There is also a devotional service, open to all, preceding the meeting on the first Tuesday of each month, which may always be counted on as inspirational.

OCTOBER calls yet more clearly for concentration of effort as the month goes by and societies move along into the accustomed lines of work after the surcease of summer. Plans even though made with care and intelligence of purpose, yet call for vigor in prosecuting if they accomplish the end desired.

卐

WE are glad to give prominent notice to other societies securing a "Sitka Builders" certificate by increased subscriptions to the magazine:

Chicago, Ill., Englewood Church, one share
 Concordia, Kansas, one share
 Hastings, Nebraska, one share
 East Orange, N. J., Central Church, one share
 Chambersburg, Pennsylvania, one share
 Harrisburg, Pa., Westminster Church, one share
 Harrisburg, Pa., Market Square Church, one share
 Wheeling, West Virginia, is entitled to three shares, instead of one as published in the August list.

卐

THAT the writers of articles and communications from Mormon territory are often not designated is readily understood by those who know that hostile Mormon "elders" are on the watch for the opportunity to arouse prejudice against Christian workers.

卐

How many Mormon "missionaries" are there in our own country *outside* of Mormon territory, working for converts? There are more than eight hundred. How can this zeal in propagandism be met? By a like diligence on the part of Christians.

卐

It is interesting and significant to recall the fact that when our schools were opened in Utah, the Mormon leaders had made little or no provision for the education of their youth. When the young people began to understand the opportunity which our schools offered many came despite opposition. It was soon perceived that if the Mormons would keep their young people they must provide schools of a high order: this they proceeded to do and today they have all the advantages of fine buildings and splendid equipment, with unlimited funds at hand to add any necessary attractions. It is thus all the more necessary that we provide suitable buildings and thoroughly equip our schools if we would hold the young people of Utah under

Christian instruction. Lack of such means will simply court lack of success.

卐

OUR Woman's Home Board, through its schools and representatives, is meeting the Mormon issue with only good will for the individual, yet without seeking to condone the errors and evils of the system. From the opening of its first mission in Utah the policy of our Board has been to present the opportunity for knowing the Gospel in its purity and for an intelligent faith, as taught and lived by our missionaries.

卐

THE Utah Gospel Mission—whose watchword is "In behalf of the Mormon people: against the Mormon system"—with headquarters in Cleveland, Ohio, conducts a propaganda which, like that of our own mission schools, is aggressive yet is in no wise belligerent. It is one of the effective agencies for good in Utah, and is carried on by "gospel wagons" which can thus visit remote towns and settlements where the Christian message might not otherwise be heard.

卐

SUMMER schools for Christian workers are attracting increased attention and attendance. Unique among these summer conferences the encampments of Christian Indians stand out as quite possibly pioneer in this movement. The Indians of South Dakota and the Nez Perces of Idaho have each held Christian encampments for years during the summer season; the large numbers attending the Sioux gatherings quite dwarf the attendance on the more recently instituted summer schools for Christian workers of their white brethren—fifteen hundred being in attendance last year. The subjects engrossing attention had to do with the growth of Christian faith and practice in the life of the members individually, and of the Church collectively; missions had their place for consideration as well. The wholesomely sane procedure of the Nez Perces of Idaho in meeting the emergency thrust upon them by unsympathetic white neighbors who sought to make these gatherings a source of pecuniary gain to themselves, irrespective of certain corruptive influences thus exerted, commands admiration for these red brethren. Miss Crawford's story of this encampment appears on another page.

HOME AGAIN

An unusual number of Americans have been attracted abroad this year, and in the early summer outgoing steamers were crowded with the throng whose faces were turned to the Old World across the sea. With the autumn, very many of these

wanderers are returning to their homes in this newer land. It is safe to premise, whatever their eyes have beheld or however pleasurable their experiences, that with our own Henry van Dyke, in *The Outlook*, they are ready to sing:

*Oh, it's home again, and home again, America for me!
My heart is turning home again to God's countrie,
To the land of youth and freedom, beyond the ocean bars,
Where the air is full of sunshine, and the flag is full of stars.*

It is good to see the Old World, and travel up and down
Among the famous countries and the cities of renown,
To admire the crumbly castles, and the monuments and kings;
But soon or late you have enough of antiquated things.

So it's home again, and home again, etc.

Oh, London is a man's town, there's power in the air;
And Paris is a woman's town, with flowers in her hair;
And it's sweet to loaf in Venice, and it's great to study Rome;
But when it comes to living, there is no place like home.

So it's home again, and home again, etc.

I like the German fir-woods, in green battalions drilled;
I like the gardens of Versailles, with flashing fountains filled;
But, oh, to take your hand, my dear, and ramble for a day
In the friendly Western woodland, where nature has her way!

So it's home again, and home again, etc.

Oh, Europe is a fine place, yet something seems to lack,
The past is too much with her, and the people looking back;
But life is in the present, and the future must be free;
We love our land for what she is, and what she is to be.

*So it's home again, and home again, America for me!
My heart is turning home again, to God's countrie,
To the blessed land of Room Enough, beyond the ocean bars,
Where the air is full of sunshine, and the flag is full of stars.*

THE SURF LINE

SITTING on the beach on a calm summer day the play of the surf seems harmless and monotonous. To one who is in the breakers up to the shoulders when a strong undertow is running, the struggle is serious and constant.

The Mormon question, to the Church at large, may seem a monotonous recital of well-known facts. There is an aspect about Mormonism that leads some on-lookers at first inspection to think that the peculiarities and dangers are magnified. But to one in the work it is a living issue. It means something to keep one's place.

Our work often seems like a little bark

floating on the great Mormon sea. If we yield too much, in order to win, we are in danger of being engulfed in the Mormon influence. There is a daily struggle to meet the proper adjustment, to give efficient service, yet not surrender anything that may insure life to the movement.

It is useless to hope that the Protestant movement (the non-Mormons are so styled) will ever convert the Mormons as individuals and that they will finally become members of our churches. Some are being reached personally by the churches and the schools, yet the work is not to be measured by the number of converts.

There is a larger field before us. It is

conceded that the Mormon church must, in large measure, work out its own salvation. It is for us to hold before it positive ideals of Christian life, of moral principles, social relationship and educational standards that will lead the people to adopt the best and incorporate these things into their lives as individuals and as communities.

The young people are beginning to realize more and more that their position is narrow and peculiar. They want the best; they want to be like other people. Travel by some has brought back a new view of life. Many are looking to us to show them the way back to the national heritage to be shared by all American citizens.

The task is stupendous. Their number is large and their organization marvelous. We must prove genuine friends and prove to hold a genuine standard of truth that will make its appeal from the power and beauty in it.

Mormonism is ridding itself of some of its grosser peculiarities. The clamor from some of the more thoughtful compels the church to take new positions.

The figure used might be pressed a little farther. While the surf presents the same accustomed features, here and there changes have taken place. Part of the coast has been removed, at other places new lands have been built up. There is also a daily change in the tide and waves. Mormonism has its same general aspects, but has changed its places of emphasis. Special revelation is still the guide, but these revelations go more in accord with public sentiment and the laws of the nation.

In some of the rural districts and smaller towns Mormonism controls ninety per cent. of the people. Salt Lake City has set up a breakwater limiting the course; non-Mormon power controls the home of Mormonism by sixty or seventy per cent. Ogden is free from its political control.

MORMONISM TO-DAY

VERY PATENT FACTS

SOME people seem to think that Mormonism is on the decline. How mistaken such an idea! The Mormon church was never stronger than to-day. Utah, twice the area of Ohio, is the strongest Mormon State. Idaho, Arizona, Nevada, New Mexico, Colorado and Wyoming are dotted here and there with large Mormon colonies; there are Mormon churches in almost every State in the Union, and in Canada and Old Mexico.

There are about two thousand Mormon missionaries or "elders," as they style themselves, out on "missions" in our own country and in foreign lands. From our little Utah town of sixteen hundred inhabitants I know of fourteen men who have gone on missions during the last four years. The Mormon church assumes no part of their expenses, except their return railroad expenses after they have been "honorably released from their mission," to use Mormon phraseology. The Mormon elders depend on our people for food and lodging while on their missions.

The Mormons are improving their public school system continually. In addition to their public schools, there are many

church schools and their number is constantly increasing, and in these church schools Mormon theology forms an important part of the course of study. Mormon "religion classes" are taught in all the Mormon settlement schools, but after regular school hours. The equipment of these Mormon church schools is usually the most modern. No money is spared there. If our church is to compete with those schools, we, too, must have modern equipment and every facility for doing first class work.

Some may ask, "What is the need of mission schools if the Mormons have such modern schools?" The need of mission schools is great, for there, only, can the Mormon child get the Bible without the accompanying Mormon interpretation, which is as different from the conception of the evangelical churches as day is from night. Mission schools are badly needed to counteract the Mormonism of to-day, which is even more subtle than that of twenty-five years ago. Then they prided themselves on preaching doctrine startlingly different; now, they think it expedient to try to appear as nearly like

other churches as is possible. A careless listener might go away from one of their services thinking, "Well, why make all this hue and cry about Mormonism? They are about the same as other denominations."

Could this same person see a list of

evangelical definitions and over against it a list of Mormon definitions of the same terms, how startling would be the contrast! There is nothing spiritual about religion to them. Pray for us mission teachers that we may show them the spiritual side.



PRESBYTERIAN CHURCH, LOGAN, UTAH

A RECURRING QUESTION

Answered by One Who Meets It Daily

WHAT is the Mormon problem? It is, first, a political problem.

And how shall we, as a nation, deal with a so-called church of 300,000 members, banded together in one of the most perfect organizations in the world? The political significance of this organization is made manifest by the following facts:

The Mormon people came to Utah in 1847 with the avowed purpose of escaping from the control of the United States, and establishing a government of their own. Though disappointed in this expectation, they have time and again shown hostility and opposition to the laws of the United States and to the officers sent to enforce those laws. The Stars and Stripes have been dragged in the dust of the streets of Salt Lake City. The guns of the United States army have been

trained upon that city. The oath "to avenge the blood of the Prophet (Joseph Smith) upon this government" *is still taken* in their solemn rites. It is true that this organization is no longer trying to accomplish its purposes by force, but by political means. Is it, therefore, the less menacing? The Mormons now hold the balance of political power in five States adjacent to Utah, by a shrewd system of colonization, while Utah has voted Democratic or Republican at the will of the leaders of the church. They have forced one of their highest ecclesiastical officers, one of the Twelve Apostles, into the Senate of the United States in spite of the expressed opposition of hundreds of thousands of American men and women. They teach and believe, with the confidence inspired by their political successes, that *the time will come* when neither of the great

political parties will be able to carry any important measure without first bargaining with the Mormons for their vote. They teach and believe, that then the laws which prevent their "living their religion" will be repealed, and they can again practice polygamy unmolested.

Second, Mormonism presents a social and moral problem. The two great, almost exclusive, social functions of Utah are the theatre and the dance. Missionaries are sent out with the proceeds of a dance, charitable organizations are assisted by a benefit dance or play, public high schools give series of dances during the school year. Without taking up the general question of the theatre and the dance, it cannot be denied that they work harm in Utah. Mormonism is founded upon sensuousness, deceit and irreverence, and Utah is reaping the crop of immorality, untruthfulness and profanity.

Third, Mormonism is a religious problem, and the *solving of this will carry with it the solution to the political, social and moral questions*. This is the problem that demands all the wisdom and patience that Christianity can give. It must be remembered, that, to the native-born population of Utah, Mormonism, and not Presbyterianism, is the natural thing. It is often asked by those acquainted with the absurdities and indecencies of their doctrine, "How can anyone believe such things?" But they *do believe* them. The majority of the Mormons, and of the young people of Utah, are not skilled logicians and trained theologians any more than are the majority of the members of any Christian church. A bright and attractive girl of Mormon family, in the second year of the high school course in one of our Presbyterian academies, this last year, was brought to a desire to begin the Christian life after a series of meetings in the school. In conversation with one of the teachers she said, "I want to be a Christian, but I am not sure which church I want to join, whether the Presbyterian or the Mormon." "But," it is asked again, "are they not shocked by polygamy and the immorality of the Mormon teachings?" No, they are not shocked. *Their beliefs are as familiar and natural to them as are the Christian beliefs to the Christian*. The ordinary unconverted man, says Professor James, feels that he is

"wrong, inferior and unhappy," and the Christian teacher can appeal to that feeling. *The Mormon does not feel so. He is, rather, over-conscious of being right and superior*. He is taught that his religion is the last and perfect revelation of God. He knows that all over the world to-day their 2,000 missionaries are converting scores to Mormonism. The Mormon leaders are the chief men of the Utah towns; the Mormon society is the only society; the Mormon meeting-house is the social, political, and religious centre of the community. It is the Presbyterian Church, the Presbyterian minister and teacher that, in his eyes, are inferior and wrong.

That is the handicap under which we are working; the thing that makes Utah one of the most difficult fields in the world. And how may it be overcome? Not, usually, by fighting and opposition. The Presbyterian schools of Utah are helping through their teachers to solve the problem not only by giving a thorough and modern Christian education to the young people, but, especially, by winning their friendship and confidence, by living before them a consistent Christian life, and, little by little, by implanting new ideals of life, of morality, of religion. The day schools are accomplishing these results with the younger children. The four academies, with their dormitory life bringing the older boys and girls under the continuous influence of Christian teachers, are winning them to real Christianity. One of these academies, of which the figures are at hand, has graduated, in all, one hundred and seventy-seven pupils. More than half of these have been active Christians. Ninety-two have been graduated since the present principal has been connected with the school, and of these forty-six have united with the Presbyterian Church connected with the academy, others uniting with the churches at their homes. Every member of the last three graduating classes has been an active Christian. The other schools are doing similar work. When the results of the work in Utah are set beside those from Korea, for instance, it might be thought that there would be ground for a feeling of discouragement. But we are not discouraged. It is the Lord's work, He wants it done, and He will give the increase in His own measure, His own way, His own time.



NEW JERSEY ACADEMY, LOGAN, UTAH

The building at the left is the girls' dormitory, Honeyman Hall

"SEEING" NEW JERSEY ACADEMY

By Edna G. Long

FIRST you want to see Honeyman Hall, our new dormitory? With pleasure we take you through, for it is the pride and joy of our hearts from the stationary tubs in the basement laundry to the cute dormer windows in the roomy attic. The dormitory was built and furnished by the New Jersey women who are "loyal to the royal" in themselves at all times, as the writer knows by personal experience. Honeyman Hall should sing "noblesse oblige" to everyone of us who is enjoying it.

But you are here to see it all for yourselves. Now you are on the first floor in the front hallway. As you look down the hall, you gain the impression that grows as you go through the building. How new and fresh everything looks; is it possible that it has been used three years? The walls are still white, the woodwork is oak, the hard wood floors, for the most part, are covered with artistic rag rugs of a restful terra cotta. Turning to the right you enter through double doors the first of the adjoining parlors. In it are easy chairs and a table for magazines; in the second a table for books, a couch and chairs. Everything is nice of its kind but

it does look a little bare sometimes. When I first saw it my fancy ran riot and furnished the back parlor as a library den with a bookcase, tasteful curtains, a big library table, a shaded light, a great easy chair where one could really relax, a low wicker table and tea things. I ventured to suggest this once and had to dodge hands upheld in dismay: "But, my dear, this is a mission school." Let us leave the wild dream and the comfortable actuality and pass to the end of the first floor corridor. Yes, I do not wonder that the window seat at this end of the hall allures—but—you want to see! This door at the end of the hall just opposite the one from the back parlor, opens into one of the students' rooms. The room is large and airy. There are two single white beds, a pretty oak dresser, a sanitary washstand, chairs and a large study table, gratifyingly broad and solid. Wouldn't you like to have your books out on it this minute? Next door is the music room; would you like to try the piano? But—no, you wish to see! To your left you look down the front hall through the open door to the big box-elder tree that shades the front walk. To the right are the stairways leading upstairs and down to

the basement. Do you notice the back door on the first landing? I can hardly wait to take you through it and show you something nice, but that can come later, for now we will go on down the corridor. First beyond the stairs comes the sewing room with its useful machine. Next, at the end of the hall, is the guest room.

Perhaps some day it may have the chance to try its power to woo you to restful slumbers. Across the way is the matron's room with its book case, writing desk, center table and drop light, a most comfortable room, as indeed it should be, for the busy "New Jersey mother" who cares for us all as Mrs. Fleming has done this year, and comforts and counsels when questions perplex and home and mother seem very far away. The next door opens into another student's room and here we are at the stairway again.

The low broad stairs take us up easily—not by an escalator, though that did sound like it. Notwithstanding, when we are on the second floor corridor, I see you casting your eyes again to the cushioned window seats at either end. On this floor are student sleeping rooms, the linen closets, and the bathrooms, one for students and one for teachers. To the left the last room on the corridor is the pretty quiet corner room called the "Phoebe Taylor." My feet turn more naturally down the right wing. Here at the end on the southwest corner of the building is the "Vestae Camera" furnished by the missionary society of the Central Church, Orange, New Jersey; you at once recognize it and Dr. Patterson in the framed picture. On the table also you will notice the Bible



ANOTHER VIEW OF THE NEW DORMITORY

containing the sweet letter from the society to the girl who occupies the room and holds the scholarship they provide. Let us come across the hall to number ten, a teacher's room which has been given me this year. Isn't it pleasant! Both windows look out to the mountains. The couch invites to rest, but the big armed chair, the little writing desk and restful drop light over yonder suggest something else, probably the unanswered letter stack. Every night the two "scrap" for attention. It is really too bad, I sometimes think, that the two sides of the room need to be on such bad terms. Won't you rest a bit? But the call of the dining-room is on! We'll hurry right down to the basement then. This year in the dining-room we have had three long tables, each seating ten. The young ladies of the North Church, Geneva, New York, can perhaps explain about the shining new silver on one of the tables. On the sideboard see the "family Bible" with its grayish back, and corners that droop down with a little tired look—it has been carried to some teacher after breakfast by so many different girlish hands in the years that have flown. Now for the kitchen. Isn't this modernly appointed kitchen enough to encourage housewifely propensities in any girl? And isn't it fine as a model of neat-

ness for a prospective kitchen of her own or her mother's when she returns to help lift the burdens there? You admit that it is and I see that you are beginning to guess why we say that the dear New Jersey women were not unwise when they gave us for our girls the kind of school home they would choose for their own daughters. A glimpse into the big light pantry and we pass out through the basement hall, past the closet under the stairway where hang the gingham aprons, blue, red, brown, waiting to protect their winsome owners from housework beauty marks—on into the laundry with its stationary tubs, washers, wringers, and everything needful for a clean and easy "wash." One peep at the canned fruit in the cool storeroom in orderly and seductive red and yellow and garnet rows and we are through our trip of seeing Honeyman.

Now for a window seat and a finish to our consideration before we go over to the Academy building—you can see the vine covered south side of it from this north window. Are you comfortable? Just rest your eyes on that green velvet strip of lawn outside while we talk and let me put one more pillow behind your back. Do the girls really appreciate, after all? "Reminisce" a bit with me. I remember a vacation experience at the home of one of the girls. Such a cordial hospitality was shown, but the cooking and serving and other arrangements were "impossible" according to our standards. When K. showed me to my room, which I was to share with four others, a tiny room with only one window and that not possible to open, she said, "This isn't much like the dormitory, is it?" Then, "I'm going to

get up early in the morning and get the table set right." I'm thinking of another of our girls who came to us when she was eighteen, who had been to school only about two years and that almost at the risk of her life. She had been brought up in a sort of nomad life, wandering over Idaho and Wyoming desert reaches. Suppose she had had to support herself by



THE ACADEMY BUILDING, LOGAN, UTAH

doing housework then; imagine her helpless state in a modern kitchen when she came to us. This summer she has been thrown on her own resources. She can do housework with good satisfaction anywhere; she can make, alter and launder her own clothes neatly. What has come between the desert experience and this? "N. J. A.," she would tell you quickly if you could ask her—two years there with its daily required housework under the sympathetic and wise direction of the matron, the modernly appointed kitchen, the Wednesday sewing class and the sewing machine, the stationary tubs in the laundry; though that is really a small part of what New Jersey Academy has meant to her. Perhaps you can best fill out her story by a snatch from her last letter to me this summer: "I want to come back

to dear old 'N. J. A.' if I can. I don't think I'll be able to get money enough to stay in the boarding department, but I think I can find a place to stay and come to school. Mama is always cursing and swearing at me. It has been this way ever since I came home. I wish I had never come down here. If I had stayed in Logan I would have been better off. The first Sunday I was here I went to Sunday school. It made mama awful mad; she called me a hypocrite because I went to church. O, if I could get into a Christian home once more! I still bear in mind what Elizabeth told me the day she gave me the Bible. She told me to read it every day, which I have done except twice, when I did not have it with me. It has helped

green trellis fence which separates the front lawn from the back and joins the two buildings, to gather some of the flowers climbing over it, sweet peas, perhaps, some creamy pink and lavender that seem to melt into one another. I'm going to take you into the basement door first. What I want you to see here is what you *can't* see, paradoxical as that may sound! But I am writing from the view-point of July; you are reading in October, a month into the fall term and then I hope you really *can* see. All that you actually see now is some big light basement rooms, two of them on one side of the building formerly used as kitchen and dining room before there was a Honeyman Hall—rooms that would be fine for domestic science

work. How we need it and how eagerly we look forward to seeing it there! If you could see some of the homes of the girls, as I have, you would be convinced, as I am, that nothing could be of more practical value to them. If you could talk with some of the parents, as I have, you would realize there is nothing that many of them desire more for their daughters, nothing there-



BOX FLUME CARRYING WATER AROUND THE CRAGS OF A UTAH MOUNTAIN

me a great deal and I have found that it is easier to lead a Christian life than a wild life which mama had kept me in until I came to the 'N. J. A.,' and I hope I may continue to live as a Christian the rest of my life."

But we are rested now and will visit the rest of the school. Now for the back door and the secret. Here is a racquet to use on the *tennis court*. We are as proud of it as we are happy in playing, which is saying a great deal. We'll go on over to the Academy, stopping long enough by the

fore that would prove a greater drawing power to the school.

Here is another basement room fairly crying aloud to be made into a chemical laboratory. I have been seeing it there so hard all the year, that I almost *smell chemicals* when I go through there now. On the first floor are classrooms, the study hall, the principal's office; on the second floor sleeping rooms.

We'll imagine it is seven o'clock on an October day and we are at the door of the study hall. Do you hear the singing with

the twilight hush in it? Let us enter invisibly. Upturned girlish faces, with an affectionate shine in their eyes. Over their heads through the windows at the back of the room see the poplars with military carriage and behind them the fading afterglow. Books are piled on the desks ready for work when the study hour shall soon begin. The lights are not yet turned on. The grayness of the coming evening suggests itself through the room. Do you hear the words they are singing? Many girls and older women scattered all up and down the land have sung those words, with very little change, into the warp and woof of their lives out in the shade of the

old black walnut on Williston steps, and would forgive this new use of them if they could stand with us and listen to the tune of "Sweet Afton":

"Gray shadows are stealing far out in the west,

We've sung all the old songs our hearts love the best,

The birds are winging their flight to the nest, While dreaming, dreaming, dreaming the day's gone to rest.

O, the beauty of sunset, the echo of song Shall live in our hearts the dim years along, And now in the twilight, in the sweet stillly night,

We whisper, 'New Jersey,' 'New Jersey,' good-night."

THREE LESSONS FROM MORMONISM

By Rev. Josiah McClain

The following was prepared by Dr. McClain for the quarterly letter issued by the Young People's Department, and is of such import that it is here published, also, that it may be shared by a larger circle of readers.—EDITOR.

AS Christian workers, we can learn some important lessons from the Mormons. The Mormon church is worthy of study for many reasons. I do not suggest its theology for study, except that we may know how to meet it; but there are lessons to be learned from the members. The first is loyalty to the church. Wherever you find a person who bears the name Mormon, you find him loyal and true to the church. I have never yet found one exception, and I have lived in the State for twenty-five years, and traveled over it far and wide. I have found Mormons disaffected, full of criticism, with lots to say against the "ism" and the leaders, but when it would come to the final test they would show their loyalty to the church. Sometimes the leaders lay heavy burdens on such members, sometimes treat them severely, but no matter what happens, they remained deep down in their hearts constantly loyal to the church. To all, this is the church of God, the only true church. It must have their unqualified support. For it they will give their time, their money, and some of them would willingly lay down their lives.

For their leaders they have a feeling which amounts almost to worship. There is only one thing that would alienate a member from a leader, and that is apostasy. For such they have no love, not even a shadow of respect. Loyalty to the church

is preached from every pulpit, taught in every Sunday school, and is a daily portion in every home.

A second lesson—their support of the church and its work. Every true Mormon is a tithe payer. His tenth goes into the church treasury regularly. Unless he observes the law, he has no standing in the church, and cannot claim any of the peculiar privileges of the Temple. This is the one test of a true Mormon. The number of non-tithe payers is increasing without doubt, but enough remain to pay into the church treasury from a million to two million dollars per annum.

Then in addition to the tithing, each ecclesiastical ward must provide for its work. It builds its own churches and amusement halls, supports its poor, observes a monthly fast day, and makes its fast day offerings. When young men are to be sent out on a mission the ward is expected to make a contribution toward the expenses to his field. So the demands on every loyal member are heavy during the year. This becomes a real test of the genuineness and loyalty of the members. More people have apostatized from the church because of the financial burdens than for anything else. But through all these years the faithful have paid their tithing without a word of complaint, and the mill grinds on.

The third lesson—the spirit of enthusiasm in the spreading of Mormonism. This one

same ones coming to our Sunday evening service. I am deeply interested in this project, as I started it, and at first it seemed doomed to failure.

* * * *

A teacher met, by accident, a lady who belonged to a strong Mormon family, one of the best educated and most refined families of the place, but who had always been violently opposed to our work. "On this occasion she was very friendly and entered into a long conversation. She said she was obliged to admit we were trying to do good and help the community. Her prejudices would have to give way. She spoke of our open home for the young people and the influence we seemed to have gained over some of the rough ones. She said it would change their whole lives. She could not but admit that we were sincere in our religion and having a good influence."

One of the very marked things in the Mormon towns is the tie of relationship which runs through the entire community. In this town nearly every family is related to one another. Some are living in polygamy with one wife as the means of support, while the other lives at home. I am well acquainted with a polygamous wife who is the mother of one of my sewing class girls.

* * * *

I think I never realized as plainly how the Mormon leaders are fearing for their doctrines as in a service held here last Sunday, led by a prominent Bishop and the president of this Stake: they spoke of how the young people were drifting away from the temple services and ordinances; refusing to wear the Mormon garments, refusing to be married in the temple, and becoming heedless regarding the services of the church.

STATIONS AND TEACHERS AMONG MORMONS

UTAH

FAIRVIEW. Miss Luella E. Rolofson, Miss Sara J. Reed.

FERRON. Miss Kate B. Taylor, Miss Agnes I. Anderson.

GUNNISON. Miss Josie Curtis.

LOGAN. (New Jersey Academy.) Mr. J. M. Cathcart, Miss Edna Gertrude Long, Miss Winifred Smith, Miss Lottie E. Stevenson, Miss Alta M. Tucker, Miss Katharine S. Smith.

MONROE. Miss Rosilla Lowry, Miss Mary I. Lowry.

MOUNT PLEASANT. (Wasatch Academy.) Mr. W. W. McKirahan, Miss Jane F. Martin, Miss Emily B. Sidebotham, Miss Edna McGraw,

Miss Madge McDowell, Miss Edith Montgomery

PANGUITCH. Miss Emily Fleming, Miss F. Myrtle Nelson.

SALINA. Miss Harriet Elliott.

SALT LAKE CITY. (Collegiate Institute.) Mr. George B. Sweazey, Miss Lou R. Paden, Mr. Chas. L. Johns, Miss Jessie I. Smith, Miss Ednah V. Linn, Miss Margaret K. Moore, Miss Elizabeth Furry.

ST. GEORGE. Miss Elizabeth Wilson, Miss Charlotte S. Watson.

SPRINGVILLE. (Hungerford Academy.) Rev. A. H. Burkholder, Miss Mary H. Martin, Mr. Roy Hastings, Mrs. A. W. Burkholder, Miss Frieda Williams, Miss Maud F. Stone.

AFTER NINE YEARS

AFTER being nine years in the Mormon work, Mormonism, as I see it, is much the same as when I came. Its principles are the same. A polygamous God makes polygamy right always, and notwithstanding Mormon elders and people in Utah deny the practice of polygamy it is still being practiced, and a number of new cases are known; and while the people say to us that it is done without the sanction of the church, no disgrace follows, and the marriage must have been performed by some one in authority.

The Mormon missionaries on the whole are among the better educated and some are the very best of their young men. On the other hand, whenever a young man appears weak in the faith or needs reforming he is sure to be sent on a mission. Wonderful stories (some of which are

quite too remarkable to be believed) are told by these returned missionaries. This summer one of them, a man of about forty-five, said his work had been mostly in Philadelphia; that he had been able, "in two thousand homes on Broad St., to make people not only acquainted with each other, but friends who before hadn't known each other's name"; and that he and his companion had been asked to play and sing on the pianos in these beautiful homes.

Our Board has done a good work, and the worker is remembered years afterward. Every time I go to Franklin people speak of Miss Noble and the Allens, who were there many years ago. In my judgment no work, not even the minister's, counts for as much as the mission teacher who is true to her opportunities.

AN ENCAMPMENT OF CHRISTIAN INDIANS

By Mazie Crawford

THE great annual encampment begins the last week in June and closes about July sixth, when all the Christians of our six Nez Perce Indian churches come together for their midsummer worship. This gathering has always been held near one of the six churches. But since the opening of the reservation, little towns have sprung up near five of the churches. The white people of these towns were not satisfied with the legitimate trade that this thrifty class of Indians brought to them, but have proceeded to surround the camp with counter attractions, not caring in the least whether these were moral or immoral. Last year the Nez Percés began to plan a way of escape, to see if they could find a place where they could worship in peace and quietness.

AN INDIAN COMMITTEE OF SIX

They first appointed a committee of six, one from each church, to go up the mountain to one of their own timber reserves and look for a suitable location. This committee, after spending nearly a week, returned with beaming faces and reported finding a goodly spot "away off from whites," in a forest of pines, where nearby springs of the coldest water bubbled up and with an abundance of pasture for all their horses.

They at once organized an Association with twenty-four directors. They have held meetings during the year to plan for camping in a new place. Early in the spring they went up and made posts and put a splendid fence around six hundred and forty acres of their land so there would be no fear of the horses wandering away.

The camp is called "Talmaks," which is an old Indian name meaning a butte on a prairie. The Nez Percés moved into camp a little earlier than usual, for the large worship tent was to be put up, the lumber hauled and all the seats made, besides getting settled in their own tents. But on the evening of June twenty-ninth, they were ready for the opening service. If any one doubts the judgment of the Nez Perce Indian to select a beautifully picturesque as well as convenient camp ground, he would better visit "Talmaks." It is about two thousand feet higher than most of

their valley homes, so that it was delightfully cool through the day and cold enough for blazing bonfires at night. The camp was in a grove of great pine trees near enough together to make a fine shade and yet far enough apart to allow the grass and wild flowers to grow knee deep on the ground. Then there were great grassy open spaces like fields, and groves of smaller pines; in one of these the tables and seats were placed on which the great Fourth of July dinner was spread. All the grounds seemed like a park, so free were they from brush or undergrowth. The great mountain spring, almost ice cold, was walled with rock, and with the whole camp using out of it yet never seemed to be lowered. Some of the white brethren proposed that next year, by the use of a gasoline engine, they raise the water from the spring up on to camp ground, but the Indians looked askance at that, saying they didn't want to drink water from a barrel.

There were day pictures for the artist. When night came on, the great pines, perhaps one hundred fifty feet high, were outlined against the starry sky, and in the shadows at the foot of them the tents of the Indians lighted by the inside camp fires.

The services began at five o'clock in the morning, but there was no sleep after four-thirty when good old Elder Rankin began going the rounds of the camp, ringing a bell and calling all to the big tent for worship. The next service was at eight-thirty and was a class in note reading for children. A children's hour for Bible lessons followed at nine o'clock, Bible readings for grown folks at ten, and a sermon at eleven filled the entire forenoon. Then there were afternoon and evening services till our day was so taken up that we almost forgot the busy world outside and came near believing, for the time, that we were the whole thing ourselves. What did we care whether or not freight rates were reduced for short or long hauls, or whether Johnson or Jeffries was the winner, but camping out in this delightful spot surely heightened our interest in conservation of the forests in all our land.

We had a musical director this year who held regular classes, and next year we are

planning to enlarge and strengthen the music department, have a course in Bible study, classes in physical culture, etc., besides the regular Gospel services as heretofore. In order to do this extra work, the Indians are planning to have another large tent for a meeting place so two classes can be held at the same time, and they will go into camp for two weeks instead of eight days. Perhaps some time you will hear more of our Indian Chautauqua.

We were seven miles from the little town of Vollmer, the nearest railroad station, and a committee of young Indian men met all the white ministers and friends at the train. Mr. and Mrs. W. O. Campbell of Moscow, Idaho, who were teachers in the little Government school in Kamiah thirty-one years ago, were with us a few days in camp. They hesitated about coming,

for they knew the camp was new, and it would be hard for us to provide accommodations for all, but we told them we could give them their meals, and the boys and girls who went to school to them, but now grown men and women, would see about the rest. And how happy the Indians were to do it. One woman took them to her nice clean, roomy tent and fixed up a little room, another brought sheets, and others blankets, pillows and quilts, and in many other ways showed their gratitude to the teachers who had been kind to them so many years ago.

When the meetings were all over, all hurried to their homes where the ripening grain fields awaited them. The heat is intense in the valleys now and we often think of and long for the joys of "Talmaks."

MARTYRS OF WALHALLA

A Story of the Early Missionaries to the Indians of North Dakota

"NO doubt when the Home Board took over the Indian work they took all the martyrs," writes an officer of the Pembina Presbyterial Society, North Dakota—which society includes in its bounds some very interesting territory hallowed by the dust of pioneer missionaries to the red men. The last meeting of this presbyterial society was held on this historic ground and was made a memorial occasion.

To go back a bit. At the beginning, the Board of Foreign Missions had charge of work among Indians in the Northwest. It is now nearly twenty-five years since all Indian work in the United States was transferred to the Home Board, and our readers are familiar with recent developments. But there is a story to tell and there are names to mark in the planting of the Cross which Pembina Presbyterial Society does well to bring to mind.

The history of the early missionaries to the Indians of Walhalla, North Dakota, was told years ago in an address made by Rev. J. P. Schell at the time the monuments shown in the illustration, were erected to the memory of these pioneers, and from this address the following facts are taken. He said, in substance, that a

little caravan of wayworn travelers, consisting of several white men and their wives and little ones, arrived in Walhalla with certain utensils and household goods on the last day of May, 1853, fifty-seven years ago. It was soon learned that they had not come for barter nor for the purpose of joining any of the large hunting expeditions being fitted out there, from time to time, to scour the great plains lying to the westward for buffalo, but poor, lonely, and unheeded they had come lowly ambassadors of One whose kingdom is not of this world and Who had not where to lay His head, in order that they might testify among benighted souls the Gospel of the Cross of God.

The missionaries were Alonzo Barnard, D. B. Spencer, their wives and children. They had labored previously for ten years among the Chippewas at Red and Cass Lakes, Minnesota, and had but recently exchanged the comfort of their former homes for a field more remote, as well as wild and new.

TRAVELING BY BIRCHBARK CANOES

They had traveled from Cass and Red Lake by means of birchbark canoes, which had to be unloaded and carried on their



MONUMENTS ERECTED TO WALHALLA MARTYRS

shoulders over frequent portages. A hundred miles down Red Lake River, they exchanged their canoes for a large two-wheeled cart, in which they proceeded over the plains to their destination at Walhalla. It was the most lovely season of the year in these northern latitudes. All nature seemed new-born, the vast, unbounded prairies were newly clothed in green and decked with fresh spring flowers. Reaching the end of their journey, the newly arrived missionaries unpacked their scanty stores and proceeded to adjust themselves to their surroundings. At least two of the articles brought with them from their Minnesota station deserve special mention. One was an old-time melodeon, purchased by Mr. Barnard in New York in 1848, and brought to Cass Lake the following summer. It was one of the first instruments of the kind, the bellows being worked with the left elbow instead of foot pedals as now.

FIRST PRINTING PRESS

The other article brought with them was a complete portable printing press. It was obtained in Cincinnati in 1848, the gift of Oberlin students and others. It was of unique pattern, with frame and legs of wrought iron, and was one of several that had been made as light as possible for a

trip around the world. Mr. Barnard had brought it to Minnesota in a bark canoe in the summer of 1849. It was first set up and used at Cass Lake in connection with the mission work at that point. From there it had accompanied these missionaries on their journey by canoe and by cart, as just rehearsed. Later, passing into the hands of Dr. Shultz, former Governor of Manitoba, it was employed by him in printing "The Norwester," which was the first newspaper in that region. This old press, brought thus early into the country, was, therefore, a veritable pioneer.

PIONEER EXPERIENCES

Walhalla, at the time the missionaries arrived, was different from what it is at present. Extracts from a letter by Mrs. Spencer say: "The town has about thirty houses, some look quite neat and pretty; they are built of hewn logs, made smooth inside and have shingle roofs,—one has window shutters. Most of the people, however, live as yet in tents of skins. Large numbers of half breeds, with their families, are now on the plains in search of buffalo, and will be absent two or three months until they can fill their carts with meat."

Referring to the infrequency of the mail

and difficulty of securing supplies, she continues, "I thought myself favored to receive an answer to a letter in three or four months."

No time was lost by the missionaries in commencing operations preparatory to the erection of suitable buildings for dwelling and a boarding-school; but before the work was completed Mrs. Barnard's overtaxed strength gave way, and with her husband, in the middle of autumn, in their rude cart, she set out for the Selkirk settlement, nearly a hundred miles distant, in the hope of obtaining the medical aid required. The journey over the lonely, unbounded plain, with nothing to break the heavy silence, save the shrill music of insects or the ceaseless creaking of the old cart wheels over the dead autumn grass, was a trying one, and in a few days it became evident that her strength could not endure it. Finding her powers fast ebbing, her one wish was to be taken back to her children and the yet unfinished home at Walhalla. So they turned about; but before the journey which involved much hardship and exposure was completed, her spirit had passed away from earth.

ANOTHER MARTYR

Writing the following summer to a friend, Mrs. Spencer says: "Mr. Barnard took his poor, motherless children to Ohio last spring, where he intends to leave them, returning here in the fall. So you see Mr. Spencer and myself are left alone to do what we can until help arrives. We have been a good deal annoyed of late by the Sioux prowling about our peaceful village and disturbing the quiet of the inhabitants. The Sioux are at enmity with the Indians and half-breeds in this part of the country. These last formed a party and went out upon the mountain to see if there really were any Sioux there. They found a number and spoke peacefully to them, but the Sioux would not answer and raised their guns to fire; the half-breeds then fired and killed three. It is expected that the Sioux will return in a few days with a reinforcement to revenge the death of their comrades." This was the last letter Mrs. Spencer ever wrote, and it was penned just before her tragic death.

From another account we learn that a few nights later, August 30, Mrs. Spencer was about to retire, with her baby boy, when a shot was fired through the window, struck

her, and in a few hours proved fatal; the Sioux had returned, and it was probable one of their number had fired into that peaceful home and stilled the heart that beat so lovingly for the poor, ignorant heathen to whom she longed to tell the story of Jesus and His love. At the recent presbyterial memorial service for the martyrs, Dr. Hunter, of Fargo, came to deliver the address, having been present twenty-two years ago when a monument was set up for them, after the graves had remained unmarked for thirty years. Hearts were melted as he told of Mr. Spencer's efforts to pacify the children and minister to his dying wife, who begged him not to go out for help, thinking he would share the same fate and the children be left desolate. He told of the baby being cared for by a half-breed woman, during the winter, and how, when spring came, Mr. Spencer swung it in a rude cradle under a Red River cart, and with two other children in the cart, started on the long trip to St. Paul.

Writing of the memorial service at the presbyterial meeting, which has directed attention anew to these early and devoted missionaries, Mrs. Mary Goodale, adds: "God took care of the dust of the martyrs, and of the motherless children, who all served Him when they grew up—one went as a missionary to Persia, another to a Christian home, and the baby is still living and preaching the Gospel in Wisconsin.

"The delegates and members of the presbyterial society marched around the graves, laying on them a beautiful carnation, red or white, and many tears were shed in loving memory of the lives laid down for the Master."

A THIRD MARTYR

The third monument shown in the illustration, is that of Benjamin Terry, a young Baptist missionary, who fell a victim to a marauding band, toward the close of the summer of 1852. "As this young man was going into the woods one morning, in order to get out some lumber for the new mission building which he was erecting, he was waylaid by a party of hostile Sioux Indians at the edge of the woods and fell pierced by a shower of arrows. Thus sadly closed the first chapter in the brief history of the early missionary effort in behalf of the native population of Dakota, nearly a half century ago."

MISSION STUDY CLASSES

ADVANCE IN THE ANTILLES

By Mrs. D. B. Wells

CHAPTER I.

A Bible Study.—Deut. 4: 32 to 40. Here is a bit of history which in application and fact seems written as much for the Cubans and Porto Ricans as for the old Israelites. Note especially verse 34, substitute Cuba for Egypt. Bring out the *purpose* in verse 35, and the resultant command in verses 39 and 40. It may be much more effective to begin the session with a brief prayer, and defer the Bible lesson until the close, after the story of the Cubans has been studied from this first chapter. Make the Bible reading intensely practical and modern in its application; show other modern instances of like character.

The Prayers.—Have at least three of distinctive bearing upon the topic. One, a prayer of thanksgiving for the bringing of some measure of Christian truth to the Islands by the Roman Catholic Church; for the growing hunger of the people for something better; for the development and manifestation of a spirit of Big Brotherhood in the United States; for the brevity of the war and its complete and comparatively bloodless victories. A second prayer of petition for the Spanish people, that in their struggle of to-day they may emerge from papal tyranny and repression of thought; may learn the lesson of the past and become an enlightened and thoroughly Christian nation. A third prayer for the Cubans, for the supply of their specific needs, as the study of the chapter sets them forth. Better several intelligent, longing prayers than many papers.

The Sources of Information.—Besides the textbook, two other books will furnish an abundance of information, and most interesting material—"The Rescue of Cuba," by Andrew S. Draper, and "The West Indies," by Amos K. Fiske. Both of these books are valuable in connection with other chapters in the study book. Consult magazine files at your Public Library also.

The Topics.—More are suggested than can possibly be used in any one meeting. If the study is being taken in connection with the regular monthly missionary meeting, suppose an intermediate (in time) meeting be held, to which, holding it in the evening, the fathers, brothers, and husbands be invited. Exchange with them ideas and points of view. If you moisten any possible aridity of idea with a cup of coffee at this evening session, it will prove as effective as the cup of tea at the woman's gathering. (Better make it doughnuts rather than wafers.)

1. **The Whereabouts.** A map study of location, actual and relative. The source of the name "Antilles," (be sure to swallow that double

l—An-til-iz,) coming from the old legend of the unknown land, "Antilla." Bring out the present greatly increased strategic value in view of standing in the open doorway to the Panama Canal. Make this a general study, leave details of the special islands for a later date.

2. **The Discovery of Cuba.** Define the "Right of Discovery" in the fifteenth century. Note the strange and often trifling circumstances which God uses in the furtherance of His purposes, the kind of people Christoforo Colombo (give him his full name) found, describe the "Arrawaks" (meal eaters) and the "Caribs" (meat eaters), their arts, customs, ideas of personal beauty, language, religious beliefs,—a most charming study in ethnology. Tell the story of the forcible conversion to Christianity of the natives by the cogent argument of the moon's eclipse. (Wasn't Christoforo a man of resources and brains!) Speak of the lavish affixing of Spanish names which did not adhere. Also of the very early display of antagonism to the Spanish conquerors, shown in the story of the chieftain.

3. **The Early Spanish Tyranny.** Note the Bull of Pope Alexander VI., its audacity, its indication of the character of two European nations to-day counted among the weakest. Take up the three forms of tyranny which Spain at once began to exercise.

- a. The Extermination of the natives by abuse.
- b. The Introduction of negro and Chinese slavery. Why?
- c. The monopoly of trade.

Under this head a chance for a bit of picturesque narrative in the stories of the early freebooters, Blackbeard, Captain Kidd, and others.

4. **The Attempts of Other Nations to Colonize Cuba.** A forcible illustration of *world* inter-relationships, of the truth as applicable to nations as to individuals, "No man liveth unto himself." Great Britain, become a Protestant nation, did not respect the Pope's bull, and hated Spain because of naval conflict. France, always jealous of territorial gain, *vide* the Morocco matter of to-day. The Netherlands anxious for reprisals for the losses and infamies of the Inquisition and the Duke of Alva. In the final division, Cuba and Porto Rico being allotted to Spain, slavery was nominally abolished.

5. **The Growing Irritation Among the Cubans.** Why? Trade restrictions, taxes, graft, the Inquisition, "The Royal Order," the rapidly increasing national debt, poverty of the common people, rejection of all requests for a participation in the government. A tremendous indictment.

6. **The Early Revolutionary Movements.** Note especially the contributing causes: the U. S. Revolutionary War, the French Revolution, the South American and Mexican Revolutions, the declared Independence of Haiti and Santo Domingo. At this time began the attention and activity of the United States, leading to the famous "Monroe Doctrine," and in 1848 the offer to buy Cuba from Spain.
7. **The Ten Years War.** What it accomplished. 1868. Complete abolition of slavery, freedom of worship. 1873. The Virginius affair. 1875. The United States first threatens intervention. 1878. The Treaty of Zanjón.
8. **The War of Liberation.** A magnificent story for the United States, an infamous story for Spain. Dr. Draper's book, "The Rescue of Cuba," should be reviewed by someone who is an expert at seizing the dramatic and telling points and who has courage enough to omit much that is fascinating. Develop, especially, the causes of the intervention, the great events, the great persons, the instances of chivalry and heroism (don't forget the mule! Draper, p. 165), the provisions of the final treaty.
9. **Some By-Products of the War for the United States.** Returning and strengthened fraternal relations between the North and the South. Improved relations with Great Britain; our "mother" grew proud of her child. The entrance of the United States into *world* relationships.
10. **The Two Great Truths Illustrated to an Observing World.**
 - a. Why Spain lost her colonies. She exploited them—land and people—to get for herself, never to give to them.
 - b. For the first time in the world's history, a nation, the United States, was given and *utilized* the opportunity to put the Golden Rule into operation between nations, setting a new and advanced standard for a "colonial policy." As a nation we have not been perfect in our attitude toward our neighbor. There *are* flies in our ointment; but the ointment is more than the flies, and we have as a nation (leaving out the politicians) honestly tried to be a Big Brother to a pretty badly abused child-nation. Let it make us grateful and prayerful that we may take out the flies from the ointment.

As a dramatic contribution to the program, have three sessions of President McKinley's cabinet; one, to discuss the Cuban situation, leading up to the possible measure of intervention, with the pros and cons stated by the different members of the cabinet. A second session, after the destruction of the Maine, when the war is in progress; a telegram brought in telling of the victory of Manila Bay, the resignation presented of the Assistant Secretary of the Navy, Mr. Roosevelt. A third session, at the close of the war, when the plans for the future are being made.

Enter Cuba Libre! What next?

YOUNG PEOPLE'S DEPARTMENT NOTES

By M. Josephine Petrie

Items For Sunday School Workers. A different plan has been tried this year in advertising the Thanksgiving program for Sunday schools. Sample copies of the program and coin receptacle, with an order blank, have been sent to every Presbyterian pastor in the United States. Heretofore samples have been sent to the superintendent of the Sunday school. Samples have also been sent to those who ordered supplies last year. The co-operation of all missionary workers is urged in the presentation of Home Missions to the young people in the Sunday schools. If you do not know *how* to co-operate, write to the Young People's Secretary, Woman's Board of Home Missions, Room 712, 156 Fifth Avenue, New York.

For Free Distribution. "PICTORIAL HOME MISSIONS—for the Sunday School." The title describes this most attractive leaflet to be used by workers in the Sunday school in their Home Mission instruction.

"Kingdom Comments," for the fourth quarter—"Missionary illustrations on the current International Sunday School Lessons, drawn from Home, Foreign and Sabbath School Missions." Two cents per copy. Secretaries of Literature would do well to send for samples for synodical, presbyterial and local meetings.

Westminster Guild. The Westminster Guild chapters begin their work this year with the study of Foreign Missions. The Home Mission course comes after the holidays, with the textbook, "Advance in the Antilles, The New Era in Cuba and Porto Rico." The Bible course is entitled "The Bible Conception of Missions," and sells at five cents per copy. Last year some chapters used the Bible course for the devotional part of their meetings.

Home Mission Field Letters. The fall edition of the field letters is now ready. These are issued primarily for young people's societies contributing toward the support of a missionary or teacher or for the general work of a school. But they are helpful for all mission workers. We keep a mailing list of those desiring the file of those letters, which are issued the first of January, May and October. The Mormon letter will contain, among others, a message from Dr. Josiah McClain, the synodical missionary for Utah.

Summer Conference Fruits. These are looked for with the beginning of the fall campaign. During the past summer many young people heard for the first time the "call of the homeland." For all such this Young People's Department is the court of appeal for the answer to the call. Let us hear from you.

PROGRAM FOR NOVEMBER MEETINGS

Devotional. As the basis of the opening exercises, use either in full or in part as time permits, "Light Thou the Candle"—found in our columns next month, November, 1910.

Hymn—"The Light of the World is Jesus."

Prayer—That our light may so shine that other lives may be brightened and our Father glorified.

Theme for Study—The Mexicans in the United States.

The Old Civilization—History made: the past.

The New Citizenship—History in the making: the present.

Native Missionaries—History as it may be made: the future.

These topics admit of variety of treatment; they may be developed in three short papers; they may be presented in the form of discussion; they may be included in one comprehensive presentation: in whatever form, the points

should be made clearly, concisely, and with that touch of realism which holds attention even better than the most finished production.

Material may be found in the HOME MISSION MONTHLY, November, 1910, in back numbers for November, and in leaflet publications and the Board Reports.

Delegates—A portion of the program should be reserved for reports from the synodical meeting and the fall presbyterial meeting.

Matters for Consideration. The treasurer should give a comparative statement of funds, showing how the matter stands at this time and the same date last year.

The Secretary of Literature should explain the "Sitka Builder's Equipment" plan, (see announcement on first page of this number of the magazine,) and give opportunity for the co-operation of the society whereby a share may be secured.

The Summer School at Boulder. Since opportunity spells responsibility, some 472 people are under greatly increased responsibility since the close of the fourth session of The Boulder Summer School of Missions. Nineteen denominations had representatives present, the Presbyterians leading, with 153 enrolled.

To begin at the foundation, too much credit cannot be given to the Interdenominational Committee of the Rocky Mountain Region, Mrs. Paul Raymond, of Boulder, chairman, for its untiring and well-directed efforts in making this session a success in its spirit, its program, and the general feeling of friendliness which prevailed. The note books that were in evidence throughout the week proved that earnest women were making ready to carry home to others the inspiration they had received. Mrs. A. L. Berry, of Chicago, former president of the Women's Board of the Northwest, gave the lectures on the foreign text book, "Western Women in Eastern Lands." This was Mrs. Berry's first year at Boulder, and she soon won all hearts by both her personality and her work. Mrs. D. B. Wells, of Chicago, presented the Home text book, "Advance in the Antilles," and made us feel that it was a big subject in potentiality and not just two little islands we were studying about. Her Bible lessons were looked forward to each day as something remarkable in their clear-cut insight and presentation, their spirituality and practical helpfulness.

The young people's work was under the charge of Miss Miriam L. Woodberry, of the New York Congregational Board. Miss Woodberry is a charmingly original person, and the young people's luncheon conference had so grown in popularity that it was possible to accommodate only about half who applied for places.

Mrs. Edward P. Costigan, of Denver, held ever-increasing crowds of children spell-bound, during the "Story Hour," by her stories.

Strong and encouraging messages were brought by missionaries, Miss Isabel Crawford, Miss Ida Shannon, Mr. H. H. Harootunian, Miss Mary Riggs Noble.

Miss Agnes Hart, daughter of Dean Hart, of Denver, added to the enjoyment of the week by lending her voice in the singing.

Those attending came away resolved to go again, for they felt it was good to have been there.

LIDA D. ROBINSON

The Northfield Conference for Home Missions, July 14-20, marked high tide at its fourth gathering, the enrollment being one hundred and eighty, the largest yet. The Study Class, Advance in the Antilles, was led in masterly manner to the great satisfaction and profit of all, by Mrs. D. E. Waid. "Paths to Success" (methods) were daily marked out in an exploring trip led by Miss Protzman, while the devotional service and Bible hour were so strongly permeating in influence as to give the Conference throughout a very marked spiritual tone. Missionaries and others gave splendid addresses; Miss Lucy Laney, among them, speaking forcefully for her people, the colored race. The words and presence of Dr. H. R. Moseley, who came direct from his field of superintendency in Eastern Cuba, were particularly gratifying and helpful, giving a fine uplift. The young women were especially delighted with their experiences, under the leadership of Miss Florence Fellows, and greatly enjoyed the outdoor life as well as the meetings. Their number is likely to be more than doubled next year. Just here is a good place to give the message which the Chairman, Mrs. George W. Coleman, sends to the readers of the HOME MISSION MONTHLY: "Tell every woman who was there, and every woman who wasn't there, to go next year and take one more with her."

Mrs. Anna R. Eaton. The Woman's Board, has lost another friend in the death of Mrs. Anna R. Eaton, of Palmyra, N. Y., August 9th, in her 87th year. She was for many years one of the vice-presidents of the Board and president of the presbyterial society of the Presbytery of Lyons. In the days of Dr. Henry Ken-

dall (in the early years of the Woman's Home Board) she accompanied him on several tours in Central and Western New York, organizing auxiliaries and awakening missionary interest.*

She was one of the Websters of New Hampshire and had the strength of character of that sturdy family. She graduated at Mt. Holyoke under Mary Lyon and was later associated with that great educator as friend and fellow teacher. For more than sixty years her home has been in Palmyra, N. Y., where her husband, the Rev. Horace Eaton, D. D., was pastor for thirty years. Her mind was alert to the last. She read with keen interest the HOME MISSION MONTHLY and other periodicals that brought tidings of the kingdom.

*Her leaflet, written about this time, on the origin of the Book of Mormon and the pretended hiding of the "golden plates" by Joseph Smith in the vicinity of Palmyra, was a valuable document on the duplicity and fraud of the movement and had a wide circulation; it is now out of print.—EDITOR.

A Sunday Evening Magazine Meeting. I am going to tell you how I used my July HOME MISSION MONTHLY. Our pastor was called from home and he left the mid-week meeting in my hands, and as I am not used to leading any kind of meetings except missionary, of course, a missionary meeting we had. First, I mentioned the origin of the Woman's Executive Committee and how it grew into the Woman's Home Board and its relation to our General Assembly; then had read by different women selections from Mrs. Bennett's address, the treasurer's and secretary's reports, all of Edward Marsden's talk, the appeal in behalf of the Indians, and closed with a leaflet from the Freedmen's Board—"If ye have eaten your morsel alone." Every one present was very generous in expressing enjoyment and interest, and we feel pretty certain we aroused sympathy in the hearts of some that will "create action." MRS. J. F. BLACK, Sidney, Ohio.

Synodical Meetings

DATE OF MEETING	SYNOD	PLACE
Sept. 22.....	Texas.....	Jacksonville
Sept. 30.....	Montana.....	Kalispell
Oct. 4-6.....	Michigan.....	Bay City
Oct. 5.....	Minnesota.....	Mankato
Oct. 6-7.....	South Dakota.....	Aberdeen
Oct. 6, 7, 8.....	Kansas.....	Lawrence
Oct. 12.....	Missouri.....	Hannibal
Oct. 12-13.....	Ohio.....	Wooster
Oct. 12-13.....	Wisconsin.....	Eau Claire
Oct. 13.....	New Jersey.....	Elizabeth
Oct. 13-14.....	North Dakota.....	Minot
Oct. 19-20.....	Colorado.....	Denver
Oct. 20.....	Arkansas.....	Clairsville
Oct. 19.....	Indiana.....	Terre Haute
Oct. 19-20.....	Iowa.....	Iowa City
Oct. 19-20.....	California.....	Fresno
Oct. 19-20.....	New York.....	Rochester
Oct. 19-20.....	Oklahoma.....	Shawnee
Oct. 19.....	Tennessee.....	Chattanooga
Oct. 21.....	West Virginia.....	Wellsburg
Oct. 25-26.....	Baltimore.....	Baltimore
Oct. 27.....	Illinois.....	Peoria
Oct. 26-27.....	Kentucky.....	Harrodsburg
Oct. 25-26.....	Nebraska.....	Omaha
Oct. 26-27.....	Pennsylvania.....	Beaver
Nov. 8.....	Alabama.....	

The Indiana Synodical Meeting will be held in the Central Presbyterian Church of Terre Haute, Ind., Oct. 18, 19, 20.

The New Jersey Synodical Meeting will be held in the Second Presbyterian Church, Elizabeth, New Jersey, Oct. 13. An unusually attractive program will be presented.

Pennsylvania Synodical will meet in the First Presbyterian Church, Beaver, Pa., Oct. 26 and 27. Mrs. J. R. Harrah, Beaver, Pa., is chairman of the entertainment committee.

The Baltimore Synodical Meeting for Home Missions will be held in the Central Church, Baltimore, Maryland, Oct. 26, preceded by the Executive Committee meeting on Tuesday, the 25th. Much pleasure is anticipated from the visit of the new treasurer of the Woman's Home Board, Miss V. May White. Other speakers will be announced later.

RECEIPTS OF WOMAN'S BOARD FOR AUGUST, 1910

	Home Missions	Freedmen		Home Missions	Freedmen		Home Missions	Freedmen
Arkansas			Nebraska			Steubenville	\$136.00	\$24.00
Little Rock	\$6.00		Box Butte	\$18.00	\$12.00	Zanesville	73.02	30.00
Baltimore			Nebraska City	220.85	105.35	Pennsylvania		
Washington City	75.00		Niobrara	54.00	29.10	Beaver	38.15	
Colorado			Omaha	266.50	152.25	Carlisle	137.64	29.13
Boulder	195.00	\$49.00	New Jersey			Chester	25.00	
Pueblo	10.00		Morris and Orange	136.00	67.00	Erie	336.00	17.00
East Tennessee			New Brunswick	155.84	60.00	Kittanning	171.35	4.00
Le Vere	4.00	3.00	Newton	54.50	5.00	Lehigh	12.00	
Illinois			West Jersey	25.00		Philadelphia	470.00	25.00
Bloomington	99.50	43.00	New Mexico			Pittsburgh	672.65	486.90
Rushville	115.65	38.00	Phoenix	32.95		South Dakota		
Indiana			Sante Fe	5.00		Central Dakota ..	29.20	
Logansport	43.00	7.00	New York			Sioux Falls	73.00	4.00
Iowa			Albany	287.75	71.50	Texas		
Iowa City	29.19		Cayuga	63.07	42.50	Houston	46.30	
Sioux City	15.50	9.00	Chemung	69.00	45.00	Utah		
Kentucky			Columbia	6.00		Salt Lake	102.36	49.38
Louisville		1.90	Genesee	34.00		Southern Utah ..	11.48	
Kansas			New York	13.00		Wisconsin		
Osborne	21.75	9.25	Syracuse	83.00		Madison	2.50	
Solomon		4.00	Troy	22.00		Miscellaneous	180.00	18.00
Michigan			Utica	157.75	80.00	Legacies	200.00	
Detroit	117.05	5.00	Westchester	24.00	8.20	Receipts from the		
Grand Rapids	1.50		North Dakota			Field	1,324.61	
Kalamazoo	39.83	17.00	Minot	8.75		Literature	159.19	
Lansing	98.00	56.35	Oakes	43.30	7.00	Rent and Sales ..	845.00	
Monroe	30.00	15.00	Pembina	10.40	1.00		\$8,334.96	\$1,684.85
Saginaw	95.00		Ohio			Less amount for		
Minnesota			Bellefontaine	7.75		Solomon Presbytery		
Duluth	37.18	22.69	Cincinnati	71.50	14.75	transferred to		
Red River	5.50	6.00	Cleveland	10.00		Freedmen	4.00	
Missouri			Lima	348.75				
St. Louis	21.70		Mahoning	3.50			\$8,330.96	
			Maumee			Total		\$10,015.81



